

A VEDIC GRAMMAR FOR STUDENTS

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INCLUDING A CHAPTER ON SYNTAX AND THREE

APPENDIXES: LIST OF VERBS, METRE, ACCENT

OXFORD UNIVERSITY PRESS

LONDON : HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW NEW YORK
TORONTO MELBOURNE BOMBAY
HUMPHREY MILFORD
PUBLISHER TO THE UNIVERSITY

First edition 1916

PREFACE

A PRACTICAL Vedic grammar has long been a desideratum. It is one of the chief aids to the study of the hymns of the Veda called for forty-three years ago in the preface to his edition of the Rigveda by Max Müller, who adds, 'I doubt not that the time will come when no one in India will call himself a Sanskrit scholar who cannot construe the hymns of the ancient Rishis of his country'. It is mainly due to the lack of such a work that the study of Vedic literature, despite its great linguistic and religious importance, has never taken its proper place by the side of the study of Classical Sanskrit either in England or India. Whitney's excellent *Sanskrit Grammar*, indeed, treats the earlier language in its historical connexion with the later, but for this very reason students are, as I have often been assured, unable to acquire from it a clear knowledge of either the one or the other, because beginners cannot keep the two dialects apart in the process of learning. Till the publication of my large *Vedic Grammar* in 1910, no single work comprehensively presented the early language by itself. That work is, however, too extensive and detailed for the needs of the student, being intended rather as a book of reference for the scholar. Hence I have often been urged to bring out a short practical grammar which would do for the Vedic language what my *Sanskrit Grammar for Beginners* does for the Classical language. In the second edition (1911) of the latter work I therefore pledged myself to

meet this demand as soon as I could. The present volume redeems that pledge.

When planning the book I resolved, after much reflection, to make it correspond paragraph by paragraph to the *Sanskrit Grammar*, this being the best way to enable students to compare and contrast every phenomenon of the earlier and the later language. To this extent the present book presupposes the other; but it can quite well be used independently. The experience of many years' teaching, however, leads me to dissuade beginners from starting the study of Sanskrit by means of the present grammar. Students should, in my opinion, always commence with classical Sanskrit, which is more regular and definite, as well as much more restricted in the number of its inflexional forms. A good working knowledge of the later language should therefore be acquired before taking up Vedic grammar, which can then be rapidly learned.

In carrying out the parallelism of this grammar with the other I have experienced a good deal of difficulty in numbering the corresponding paragraphs satisfactorily, because certain groups of matter are found exclusively in the Vedic language, as the numerous subjunctive forms, or much more fully, as the dozen types of infinitive compared with only one in Sanskrit; while some Sanskrit formations, as the periphrastic future, are non-existent in the earlier language. Nevertheless, I have, I think, succeeded in arranging the figures in such a way that the corresponding paragraphs of the two grammars can always be easily compared. The only exception is the first chapter, consisting of fifteen paragraphs, which in the *Sanskrit Grammar* deals with the Nagari alphabet. As the present work throughout uses transliteration only, it seemed superfluous to repeat the description of the letters given in the earlier work. I have accordingly substituted a general phonetic

PREFACE

survey of Vedic sounds as enabling the student to understand clearly the linguistic history of Sanskrit. The employment of transliteration has been necessary because by this means alone could analysis by hyphens and accentuation be adequately indicated. Duplication with Nāgarī characters, as in the *Sanskrit Grammar*, would have increased the size and the cost of the book without any compensating advantage. An account of the accent, as of vital importance in Vedic grammar, would naturally have found a place in the body of the book, but owing to the entire absence of this subject in the *Sanskrit Grammar* and to the fulness which its treatment requires, its introduction there was impossible. The accent is accordingly dealt with in Appendix III as a substitute for the 'Chief Peculiarities of Vedic Grammar' appearing at the end of the *Sanskrit Grammar*.

The term Vedic is here used to comprehend not only the metrical language of the hymns, but also the prose of the Brāhmaṇas and of the Brāhmaṇa-like portions of the Atharvaveda and of various recensions of the Yajurveda. The grammatical material from the later period is mainly given in small type, and is in any case regularly indicated by the addition of the letter B (for Brāhmaṇa). Otherwise the phase of the earlier language presented is that of the Rīgveda, as being both the oldest and furnishing the most abundant material. But forms from the other Vedas are often also supplied without any distinguishing mark as long as they conform to the standard of the Rīgveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rīgveda, this is indicated by an added abbreviation in brackets, as '(AV.)' for '(Atharvaveda).' On the other hand '(RV.)' is sometimes added in order to indicate, for some reason or other, that a form is restricted to the Rīgveda. It is, of course, impossible to go much into detail thus in

a practical work ; but the exact source of any particular form can always be ascertained by reference to the large *Vedic Grammar*. The grammatical usage of the other Vedas, when it differs from that of the Rigveda, is regularly explained. The reference is given with precise figures when syntactical examples are taken from the Rigveda, but with abbreviations only (as TS. for Taittiriya Saṃhitā or SB. for Śatapatha Brāhmaṇa) when they come from elsewhere. Syntactical citations are not always metrically intact because words that are unnecessary to illustrate the usage in question are often omitted. The accent in verbal forms that happen to occur in Vedic texts without it, is nevertheless given if its position is undoubted, but when there is any uncertainty it is left out. In the list of verbs (Appendix I) the third person singular is often given as the typical form even when only other persons actually occur. Otherwise only forms that have been positively noted are enumerated.

I ought to mention that in inflected words final s, r, and d of endings are given in their historical form, not according to the law of allowable finals (§ 27) ; e.g. dūtās, not dūtāḥ ; tasmād, not tasmāt ; pitūr, not pitūḥ ; but when used syntactically they appear in accordance with the rules of Sandhi ; e.g. devānām dūtāḥ ; vṛtrāsya vadhāt.

The present book is to a great extent based on my large *Vedic Grammar*. It is, however, by no means simply an abridgement of that work. For besides being differently arranged, so as to agree with the scheme of the *Sanskrit Grammar*, it contains much matter excluded from the *Vedic Grammar* by the limitations imposed on the latter work as one of the volumes of Bühler's *Encyclopaedia of Indo-Aryan Research*. Thus it adds a full treatment of Vedic Syntax and an account of the Vedic metres. Appendix I, moreover, contains a list of Vedic verbs (similar to that in the *Sanskrit Grammar*), which though all their forms appear in their

appropriate place within the body of the *Vedic Grammar*, are not again presented there in the form of an alphabetical list, as is done here for the benefit of the learner. Having subjected all the verbal forms to a revision, I have classified some doubtful or ambiguous ones more satisfactorily, and added some others which were inadvertently omitted in the large work. Moreover, a full alphabetical list of conjunctive and adverbial particles embracing forty pages and describing the syntactical uses of these words has been added in order to correspond to § 180 of the *Sanskrit Grammar*. The present work therefore constitutes a supplement to, as well as an abridgement of, the *Vedic Grammar*, thus in reality setting forth the subject with more completeness as a whole, though in a comparatively brief form, than the larger work. I may add that this grammar is shortly to be followed by a *Vedic Reader* consisting of selected hymns of the *Rigveda* and supplying microscopic explanations of every point on which the elementary learner requires information. These two books will, I hope, enable him in a short time to become an independent student of the sacred literature of ancient India.

For the purposes of this book I have chiefly exploited my own *Vedic Grammar* (1910), but I have also utilized Delbrück's *Altindische Syntax* (1888) for syntactical material, and Whitney's *Roots* (1885) for the verbal forms of the *Brahmana* literature. In describing the metres (Appendix II) I have found Oldenberg's *Die Hymnen des Rigveda* (1888), and Arnold's *Vedic Metre* (1905) very useful.

I am indebted to Dr. James Morison and to my former pupil, Professor A. B. Keith, for reading all the first proofs with great care, and thus saving me from many misprints that would have escaped my own notice. Professor Keith has also suggested important modifications of some of my grammatical statements. Lastly, I must congratulate

Mr. J. C. Pembrey, Hon. M.A., Oriental Reader at the Clarendon Press, on having completed the task of reading the final proofs of this grammar, now all but seventy years after correcting Professor H. H. Wilson's *Sanskrit Grammar* in 1847. This is a record in the history of Oriental, and most probably of any, professional proof reading for the press.

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March 30, 1916.

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LIST OF ABBREVIATIONS

- A. = accusative case.
 Ā. = Ātmanepada, middle voice.
 AA. = Aitareya Āraṇyaka.
 AB. = Aitareya Brāhmaṇa.
 Ab. = ablative case.
 act. = active voice.
 AV. = Atharvaveda.
 Av. = Avesta.
 B. = Brāhmaṇa.
 C. = Classical Sanskrit.
 D. = dative case.
 du. = dual number.
 f. = feminine.
 G. = genitive case.
 Gk. = Greek.
 I. = instrumental case.
 IE. = Indo-European.
 I-Ir. = Indo-Iranian.
 ind. = indicative mood.
 K. = Kāthaka Saṃhitā.
 KB. = Kauṣītaki Brāhmaṇa.
 L. = locative case.
 Lat. = Latin.
 m. = masculine.
 mid. = middle voice.
 MS. = Maitrāyaṇī Saṃhitā.
 N. = nominative case.
 P. = Parasmaipada, active voice.
 PB. = Pañcaviṃśa (= Tāndya) Brāhmaṇa.
 pl. = plural number.
 RV. = R̥gveda.
 ŚB. = Śatapatha Brāhmaṇa.
 s. = singular number.
 SV. = Sāmaveda.
 TA. = Taittirīya Āraṇyaka.
 TB. = Taittirīya Brāhmaṇa.
 TS. = Taittirīya Saṃhitā.
 V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).
 VS. = Vājasaneyi Saṃhitā.
 YV. = Yajurveda.

N.B.—Other abbreviations will be found at the beginning of
Appendix I and of the Vedic Index.

CORRECTIONS

- P. 25, line 24, for amf iti read amf iti.
 P. 27, line 29, last word, read á-srat.
 P. 138, line 5, for bibharmāhe read bibharmāhe.
 P. 144, line 31, f. r *strike* read *strike*.
 P. 156, lines 6 and 10, for ci-ket-a-t and ci-ket-a-thas read ci-ket-a-t
 and ci-ket-a-thas.
 P. 158, line 21, for (vās dāsure) read (vās bālon).
 P. 174, lines 80 and 81, delete cacyavimāhi and cacyavirāta (cp.
 p. 382 under cyu).
 P. 188, footnote, for 'gerundive' read 'gerund'.
 P. 200, line 6, for 'f yaj' read 'of yaj'.
 P. 215, line 32, for tāvāñ read tāvāñ; similarly, pp. 220, line 15.
 221, line 4, 222, line 4, 238, line 9, 242, line 30, for ñ read m̃.
 P. 278, footnote, last line but one, for 'hechiefly' read 'chiefly'.
 P. 286, line 15, for 'follows' read 'precedes'.
 P. 340, line 17, for tāni read tyāni.
 P. 347, at the end of line 16, add . 81'.
 " " line 17, for va read vā.
 " " line 21, for dusearmā read dusearmā.
 P. 348, line 28, for vetta read vētta.
 P. 350, line 20, after *risdom* add (i. 42').
 P. 351, line 28, for ubhi read abhi.
 " 352, line 31, for vāyuni read vāyuni.
 " " line 34, for (v. 69¹) read (vi. 59¹)

CHAPTER I

PHONETIC INTRODUCTION

1. Vedic, or the language of the literature of the Vedas, is represented by two main linguistic strata, in each of which, again, earlier and later phases may be distinguished. The older period is that of the Mantras, the hymns and spells addressed to the gods, which are contained in the various Samhitās. Of these the Rigveda, which is the most important, represents the earliest stage. The later period is that of the prose theological treatises called Brāhmaṇas. Linguistically even the oldest of them are posterior to most of the latest parts of the Samhitās, approximating to the stage of Classical Sanskrit. But they still retain the use of the subjunctive and employ many different types of the infinitive, while Sanskrit has lost the former and preserves only one single type of the latter. The prose of these works, however, to some extent represents better than the language of the Mantras the normal features of Vedic syntax, which in the latter is somewhat interfered with by the exigences of metre.

The language of the works forming appendices to the Brāhmaṇas, that is, of the Āraṇyakas and Upaniṣads, forms a transition to that of the Sūtras, which is practically identical with Classical Sanskrit.

The linguistic material of the Rigveda, being more ancient, extensive, and authentic than that of the other Samhitās, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Samhitās. The grammatical forms of the Brāhmaṇas, where they differ from those of Classical Sanskrit, have been indicated in notes, while the syntax

is fully dealt with, because it illustrates the construction of sentences better than the metrical hymns of the Vedas.

2. The hymns of the Vedas were composed many centuries before the introduction of writing into India, which can hardly have taken place much earlier than 600 B.C. They were handed down till probably long after that event by oral tradition, which has lasted down to the present day. Apart from such tradition, the text of the Samhitās has been preserved in manuscripts, the earliest of which, owing to the adverse climatic conditions of India, are scarcely five centuries old. How soon they were first committed to writing, and whether the hymns of the Rigveda were edited in the form of the Samhitā and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brāhmaṇas, in particular the Śatapatha Brāhmaṇa, could have been composed and preserved without such aid.¹

3. The sounds of the Vedic language. There are altogether fifty-two sounds, thirteen of which are vocalic and thirty-nine consonantal. They are the following:—

a. Nine simple vowels: a ā i ī u ū ṛ ṝ ḷ; four diphthongs: e o ai au.

b. Twenty-two mutes divided into five classes, each of which has its nasal, making a group of twenty-seven:

(α) five gutturals (velars): k kh g gh ṅ;

(β) five palatals: c ch j jh ṣ;

¹ The text of the Vedas, with the exception of Aufrecht's and Weber's transliterated editions of the RV. and the TS., is always printed in the Devanāgarī character. The latter having been fully described in my *Sanskrit Grammar for Beginners* (§§ 4-14), it is unnecessary to repeat what is there stated. It will suffice here to give a summary account of all the sounds of the Vedic language.

² This sound is very rare, occurring only once in the RV. and not at all in the AV.

- (γ) seven cerebrals¹: ṭ ṭh, ḍ and ḷ,² ḍh and ḷh,³ ṇ;
 (δ) five dentals: t th d dh n;
 (ε) five labials: p ph b bh m;
 c. Four semivowels: y (palatal), r (cerebral), l (dental),
 v (labial);
 d. Three sibilants: ś (palatal), ṣ (cerebral), s (dental);
 e. One aspiration: h;
 f. One pure nasal: ṁ (m̐) called Anusvāra (*after-sound*).
 g. Three voiceless spirants: ḥ (Visarjanīya), ḥ̣ (Jihvā-
 mulīya), ḥ̤ (Upadhmānīya).

4. a. The simple vowels :

ā ordinarily represents an original short vowel (IE. ā ē ō); but it also often replaces an original sonant nasal, representing the reduced form of the unaccented syllables an and am, as sat-ā beside sānt-am *being*; ga-tā *gone* beside ā-gam-at *has gone*.

ā represents both a simple long vowel (IE. ā ē ō) and a contraction; e.g. mātār (Lat. *māter*) *mother*; āsam = ā-as-am *I was*. It frequently also represents the unaccented syllable an; e.g. khā-tā *dug* from khan *dig*.

i is ordinarily an original vowel; e.g. div-ī (Gk. *διῖ*) *in heaven*. It is also frequently the low grade of e and ya; e.g. vid-mā (*ἴδμεν*) *we know* beside véd-a (*οἶδα*) *I know*; nāv-iṣṭha *newest* beside nāv-yas *newer*. It also represents the low grade of radical ā; e.g. śiṣ-ṭā *taught* beside śāś-ti *teaches*.

ī is an original vowel; e.g. jīv-ā *living*. But it also often represents the low grade of yā; e.g. āś-ī-māti *we would attain* beside āś-yām *I would attain*; or a contraction; e.g. iṣṭūr *they have sped* (= i-iṣ-ūr 3. pl. pf. of iṣ); matī *by thought* (= matīā).

¹ This is much the rarest class of mutes, being scarcely half as common as even the palatals.

² These two sounds take the place of ḍ ḍh respectively between vowels in the RV. texts; e.g. ḥīḥ (but ḥīḍya), mīḥuṣe (but mīḥvān).

u is an original vowel ; e. g. mādhu (Gk. μέθυ) *honey*. It is also the low grade of o and va ; e. g. yug-á n. *yoke* beside yóg-a m. *yoking* ; sup-tá *asleep* beside sváp-na m. *sleep*.

ū is an original vowel ; e. g. bhrū (ó-φρύς) f. *brow*. It is also the low grade of au and vā ; e. g. dhū-tá *shaken* beside dhau-tārī f. *shaking* ; sūd *sweeten* beside svād *enjoy* ; and often represents a contraction ; e. g. ūc-ūr = u-uc-ūr *they have spoken* (3. pl. pf. of vac) ; bāhū *the two arms* = bāhū-ā.

ṛ is a vocalic r, being the low grade of ar and ra ; e. g. kr-tá *done* beside ca-kár-a *I have done* ; grbh-ī-tá *seized* beside grābh-a m. *seizure*.

ṛ occurs only in the acc. and gen. pl. m. and f. of ar stems (in which it is the lengthened low grade) ; e. g. pitṛn, mātṛh ; pitṛnām, svāsṛnām.

ḷ is a vocalic l, being the low grade of al, occurring only in a few forms or derivatives of the verb kḷp (kalp) *be in order* : cākḷpré 3. pl. pf. ; oḷkḷpāti 3. s. aor. subj. ; kḷpti (VS.) f. *arrangement* beside kalpasva 2. s. impv. mid., kálp-a m. *pious work*.

b. The diphthongs.

ē and ō stand for the original genuine diphthongs āi āu. They represent (1) the high grade corresponding to the weak grade vowels i and u ; e. g. sēc-ati *pours* beside sik-tá *poured* ; bhój-am beside bhūj-am aor. of bhuj *enjoy* ; (2) the result of the coalescence of ā with ī and ū in external and internal Sandhi ; e. g. éndra = ā indra ; ó cit = ā u cit ; padé = padá i du. n. *two steps* ; bháveta = bháva ita 3. s. opt. *might be* ; maghón (= maghá un) weak stem of maghāvan *bountiful* ; (3) e = az in a few words before d, dh, h ; e. g. e-dhí *be* 2. s. impv. of as beside ás-ti ; o = az before bh of case-endings, and before y and v of secondary suffixes ; e. g. dvéṣo-bhis inst. pl. of dvéṣas n. *hatred* ;

duvo-yú wishing to give (beside *duvas-yú*); *sáho-van mighty* beside *sáhas-vant*.

ai and au etymologically represent āi and āu, as is indicated by the fact that they become āy and āv in Sandhi; e. g. *gāv-as cows* beside *gāu-s*; and that the Sandhi of a with e (= āi) and o (= āu) is ai and au respectively.

5. Vowel gradation. Simple vowels are found to interchange in derivation as well as in verbal and nominal inflexion with fuller syllables, or if short also with long vowels. This change is dependent on shift of accent: the fuller or long syllable remains unchanged while it bears the accent, but is reduced to a simple or short vowel when left by the accent. This interchange is termed vowel gradation. Five different series of such gradation may be distinguished.

a. The Guna series. Here the accented high grade syllables e, o, ar, ai, constituting the fundamental stage and called Guna (cp. 17 a) by the native grammarians, interchange with the unaccented low grade syllables i, u, r, ĩ respectively. Beside the Guna syllables appear, but much less frequently, the syllables ai, au, ār (āi does not occur), which are called Vṛddhi by the same authorities and may be regarded as a lengthened variety of the Guna syllables. Examples are: *didés-a has pointed out*: *diṣ-tá pointed out*; *é-mi I go*: *i-más we go*; *āp-nó-mi I obtain*: *āp-nu-más we obtain*; *várdhāya to further*: *vṛdhāya, id.*

a. The low grade of both Guna and Vṛddhi may be i, ū, ĩr, ũr; as *bibháy-a I have feared* and *bibháy-a has feared*; *bhī-tá frightened*; *juhāv-a has invoked*: *hū-tá invoked*; *tutár-a has crossed*: *tīr-āte crosses* and *tīr-ṇá crossed*.

b. The Samprasāraṇa series. Here the accented high grade syllables ya, va, ra (corresponding to the Guna stage e, o, ar) interchange with the unaccented low grade vowels i, u, r; e. g. *i-yáj-a I have sacrificed*: *iṣ-tá sacrificed*; *vás-ṭi desires*: *uś-mási we desire*; *ja-gráh-a I have seized*: *ja-grh-ūr they have seized*.

a. Similarly the long syllables yā, vā, rā are reduced to i, ū, ȳ; e. g. jyā f. *might*: jī-yā-te *is overcome*; brū-yā-t *would say*: bruv-i-tā *id.*; svād-ū *sweet*: sūd-āya-ti *succetens*; drāgh-iyas *longer*: dirgh-ā *long*.

c. The ā series.

1. In its low grade stage a would normally disappear, but as a rule it remains because its loss would in most cases lead to unpronounceable or obscure forms; e. g. ās-ti *is*: s-ānti *they are*; ja-gām-a *I have gone*: ja-gm-ūr *they have gone*; pād-ya-te *goes*: pi-bd-anā *standing firm*; hān-ti *slays*: ghn-ānti *they slay*.

2. The low grade of the Vṛddhi vowel ā is either a or total loss; e. g. pād m. *foot*: pad-ā *with the foot*; dadhā-ti *puts*: dadh-māsi *we put*; pu-nā-ti *purifies*: pu-n-ānti *they purify*; da-dā-ti *gives*: devā-t-ta *given by the gods*.

3. When ā represents the Guṇa stage its low grade is normally i; e. g. sthā-s *thou hast stood*: sthi-tā *stood*.

a. Sometimes it is i owing to analogy; e. g. pu-nā-ti *purifies*: pu-nī-hī *purify*. Sometimes, especially when the low grade syllable has a secondary accent, it is a; e. g. gāh-ate *plunges*: gāh-ana n. *depth*.

d. The ai and au series.

The low grade of ai (which appears as āy before vowels and ā before consonants) is ī; e. g. gāy-ati *sings*, gā-thā m. *song*: gī-tā *sung*.

The low grade of au (which is parallel to vā: 5 b a) is ū; e. g. dhāv-ati *washes*: dhū-tā *washed*; dhau-tārī f. *shaking*: dhū-ti m. *shaker*, dhū-mā m. *smoke*.

e. Secondary shortening of ī, ū, ȳ. The low grade syllables ī, ū, ȳ and ūr (= ȳ) are further reduced to i, u, ȳ, owing to shift of accent from its normal position in a word to its beginning, in compounds, reduplicated forms, and vocatives; e. g. ā-huti f. *invocation*: -hūti *call*; dīdi-vi *shining*: dī-pāya *kindle*; cār-kr-ṣe *thou commemorate*: kīr-ti f. *praise* (from root kṛ); pi-pr-tām 3. du. : pūr-tā *full* (root pṛ); dévi voc. : devī nom. *goddess*; śvāśru voc. : śva-śrū-s nom. *mother-in-law*.

The Consonants.

6. The guttural mutes represent the Indo-European velars (that is, q-sounds). In the combination k-ś the guttural is the regular phonetic modification of a palatal before s; e.g. *drś see*: aor. *ádrk-ṣata*; *vac speak*: fut. *vak-ṣyáti*.

7. The palatals form two series, the earlier and the later.

a. Original palatals are represented by *ch* and *ś*, and to some extent by *j* and *h*.

1. The aspirate *ch* is derived from an IE. double sound, s+ aspirated palatal mute; e.g. *chid cut off* = Gk. *σχιδ*. But in the inchoative suffix *cha* it seems to represent s+ unaspirated palatal mute; e.g. *gáchā-mi* = Gk. *βάσχω*.

2. The sibilant *ś* represents an IE. palatal (which seems to have been pronounced dialectically either as a spirant or a mute); e.g. *śatām 100* = Lat. *centum*, Gk. *ἐκατόν*.

3. The old palatal *j* (originally the media of *ś* = I-Ir. *ž*, French *j*) is recognizable by appearing as a cerebral when final or before mutes; e.g. *yāj-ati sacrifices* beside aor. *á-yāṭ has sacrificed*, *yāṣ-ṭr sacrificer*, *iṣ-tá sacrificed*.

4. The breathing *h* represents the old palatal aspirate I-Ir. *žh*. It is recognizable as an old palatal when, either as final or before t, it is replaced by a cerebral; e.g. *váh-ati carries* beside *á-vāṭ has carried*.

b. The new palatals are *c* and to some extent *j* and *h*. They are derived from gutturals (velars), being interchangeable, in most roots and formatives, with gutturals; e.g. *śóc-ati shines* beside *śók-a m. flame*, *śúk-van flaming*, *śúk-rá brilliant*; *yuj-e I yoke* beside *yug-á n. yoke*, *yóg-a m. yoking*, *yuk-tá yoked*, *-yúg-van yoking*; *du-dróh-a has injured* beside *drógh-a injurious*.

a. The original gutturals were changed to palatals by the palatal sounds *i*, *ī*, *y* immediately following; e.g. *oit-tá noticed* beside *két-a m. will* from *oit perceive*; *oj-iyas stronger* beside *ug-rá strong*; *druh-yú, a proper name*, beside *drógh-a injurious*.

8. The cerebrals are entirely secondary, being a specifically Indian product and unknown in the Indo-Iranian period. They are probably due to aboriginal, especially Dravidian, influence. They are still rare in the RV., where they never occur initially, but only medially and finally. They have as a rule arisen from dentals immediately following the cerebral *ṣ* (= original *s*, *ś*, *j*, *h*) or *r*-sounds (*r*, *ṛ*, *ṝ*); e.g. *duṣ-ṭāra* (= *duṣ-tāra*) *invincible*; *vāṣ-ṭi* (= *vāś-ti*) *wishes*; *mṛṣ-ṭá* (= *mṛj-tá*) *cleansed*; *nīḍá* (= *nizḍá*)¹ *nest*; *dū-dhī* (= *duṣ-dhī*) *ill-disposed*; *drḍhá*² (= *dṛh-tá*) *firm*; *nṛ-ṇám* (= *nṛ-nám*) *of men*.

Final cerebral mutes represent the old palatals *j*, *ś*, *h*; e.g. *rāṭ* (= *rāj*) *m. ruler nom. s.*; *vīpāṭ* (= *vī-pāś*) *a river*; *śāṭ* (= *sáh*) *overcoming*; *á-vāṭ* (= *á-vāh-t*) *has conveyed* (3. s. aor. of *vah*).

9. *a.* The dentals are original sounds, representing the corresponding IE. dentals. The mutes *t* and *d*, however, sometimes take the place of original *s* before *s* and *bh* respectively; e.g. *á-vāt-sīs* (AV.) aor. of *vas dwell*; *māḍ-bhīs* inst. pl. of *mās month*.

b. The labials as a rule represent the corresponding IE. sounds. But *b* is very rarely inherited; the number of words containing this sound has, however, been greatly increased in various ways. Thus it often replaces *p* or *bh* in Sandhi and *bh* in reduplication; e.g. *pi-bd-aná* *firm* beside *pad-á* *n. place*; *rab-dhá* *taken* beside *ṛábhante* *they take*; *ba-bhūva* *has been* from *bhū be*. There are also many words containing *b* which seem to have a foreign origin.

10. The nasals. Of the five nasals belonging to the corresponding five classes of mutes, only the dental *n* and the labial *m* appear independently and in any part of a word,

¹ *ṛ* (= *s* or old palatal *śh*), the soft form of *ṣ*, has always disappeared after cerebralizing *d* or *dh* and lengthening the preceding vowel.

² Though written as a short vowel the *ṛ* is prosodically long.

initially, medially, and finally; e. g. *mātf* f. *mother*, *nāman* n. *name*. The remaining three are always dependent on a contiguous sound. The guttural *ñ*, the palatal *ṣ*, and the cerebral *ṇ* are never initial, and the last two are never final. The guttural *ñ* appears finally only when a following *k* or *g* has been dropped, as in stems ending in *ñic* or *ñj* and in those compounded with *dfś*; e. g. *pratyāñ* nom. s. of *pratyāñic* *facing*; *kī-dfñ* nom. s. of *kī-dfś* *of what kind*?

a. Medially *ñ* appears regularly only before gutturals; e. g. *añkā* m. *hook*; *añkhāya* *embrace*; *āṅga* n. *limb*; *jāṅghā* f. *leg*. Before other consonants it appears only when *k* or *g* has been dropped; e. g. *yuñ-dhi* for *yuṅg-dhi* (= *yuñj-dhi*) 2. s. impv. of *yuj* *join*.

b. The palatal nasal occurs only before or after *c* or *j*, and before *ch*; e. g. *pāñca* *five*; *yaj-ñā* m. *sacrifice*; *vāñchantu* *let them desire*.

c. The cerebral *ṇ* appears within a word only, either before cerebral mutes or replacing dental *n* after *ṛ*, *r*, or *ṣ* (either immediately preceding or separated from it by certain intervening letters); e. g. *daṇḍā* m. *staff*; *nṛ-ṇām* *of men*; *vārṇa* m. *colour*; *uṣṇā* *hot*; *krāmaṇa* n. *step*.

d. The dental *n* is the commonest of the nasals; it is more frequent than *m*, and about three times as frequent as the other three taken together. As a rule it represents IE. *n*; but it also appears in place of the dental *d* or *t*, and of labial *m* before certain suffixes. It is substituted for *d* before the suffix *-na*; and for *d* or *t* before the *m* of secondary suffixes; e. g. *ān-na* n. *food* (from *ad eat*); *vidyūn-mant* *gleaming* (*vidyūt* f. *lightning*); *mṛñ-maya* *earthen* (*mṛd* f. *earth*). It is substituted for *m* before *t*; before suffixal *m* or *v*; and before suffixal *s* or *t* that have been dropped as final; e. g. *yan-trā* n. *rein* (*yam restrain*); *á-gan-ma*, *gán-vahi* (aor. of *gam go*); *á-gan* (= *á-gam-s*, *á-gam-t*) 2. 3. s. aor. of *gam go*; *á-yān* (= *á-yam-s-t*) 3. s. aor. of *yam restrain*; *dān* gen. of *dām house* (= *dam-s*).

e. The labial *m* as a rule represents IE. *m* ; e. g. *nāman*, Lat. *nomen*. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.

f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called Anusvāra and Anunāsika, which always follows a vowel and is formed by the breath passing through the nose unmodified by the influence of any consonant. The former is usually written with a dot before consonants, the latter as *ṃ* before vowels. The proper use of Anusvāra is not before mutes, but before sibilants and *h* (which have no class nasal). When final, Anusvāra usually represents *m*, sometimes *n* (66 A 2). Medially Anusvāra regularly appears before sibilants and *h* ; e. g. *vaṃśá m.* reed ; *haviṃśi offerings* ; *māṃśá n.* flesh ; *siṃhá m.* lion. It usually appears before *s*, where it always represents *m* or *n* ; e. g. *māṃsate* 3. s. subj. aor. of *man* think ; *piṃṣanti* beside *pināṣti* from *piṣ* crush ; *kramṣyáte* fut. of *kram* stride. When Anusvāra appears before *ś* or *h* (= IE. guttural or palatal) it represents the corresponding class nasal.

11. The semivowels. The semivowels *y*, *r*, *l*, *v* are peculiar in having each a vowel corresponding to it, viz. *i*, *ṛ*, *ḷ*, *u* respectively. They are called *anta(h)sthā* in the Prātisākhya, or 'intermediate', as standing midway between vowels and consonants.

a. The semivowel *y* is constantly written for *i* before other vowels within the Veda itself. It also sometimes appears without etymological justification, especially after roots in *-ā*, before vowel suffixes ; e. g. *dā-y-i* 3. s. aor. pass. of *dā* give. Otherwise it is based either on IE. *ɨ* (= Gk. spiritus asper) or voiced palatal spirant *y* (= Gk. *ζ*) ; e. g. *yá-s* who (Gk. *δ-ς*), *yaj* sacrifice (Gk. *ἀγ-ιος*) ; but *yas* boil (Gk. *ζέω*), *yuj* yoke (Gk. *ζυγ-*). It is probably due to this difference of origin that *yas* boil and *yam* restrain reduplicate with *ya* in the perfect, but *yaj* sacrifice with *i*.

b. The semivowel *v* is constantly written for *u* before other vowels within the Veda itself. Otherwise it seems always to be based on IE. *u*, that is, on a *v* interchangeable with *u*, but never on an IE. spirant *v* not interchangeable with *u*.

c. The semivowel *r* generally corresponds to IE. *r*, but also often to IE. *l*. As Old Iranian invariably has *r* for both, it seems as if there had been a tendency to rhotacism in the Indo-Iranian period. In order to account for the Vedic relation of *r* to *l*, it appears necessary to assume a mixture of three dialects: one in which the IE. *r* and *l* were kept apart; another in which IE. *l* became *r* (the Vedic dialect); and a third in which IE. *r* became *l* throughout (the later *Māgadhī*).

r is secondary when it takes the place of phonetic *ḍ* (= *z*) as the final of stems in *is* and *us* before endings beginning with *bh*; e. g. *havir-bhis* and *vāpur-bhis*. This substitution is due to the influence of external Sandhi, where *is* and *us* would become *ir* and *ur*.

a. Metathesis of *r* takes place when *ār* would be followed by *ḡ* or *h* + consonant. It appears in forms of *drś* *see* and *arj* *send forth*; e. g. *drāṣṭum to see*, *sāmrasāṣṭr one who engages in battle*; also in *brahmān m. priest*, *brāhmaṇ n. devotion* beside *barhīs n. sacrificial litter* (from *bṛh* or *barh make big*); and in a few other words.

d. The semivowel *l* represents IE. *l* and in a few instances IE. *r*. It is rarer than in any cognate language except Old Iranian, in which it does not occur at all. It is much rarer than *r*, which is seven times as frequent. A gradual increase of *l* is apparent in the RV.; thus in the tenth book are found the verbs *mluc* and *labh*, and the nouns *lōman*, *lohita*, which in the earlier books appear as *mruc sink*, *rabh seise*, *rōman n. hair*, *rohitā red*. This letter occurs eight times as often in the latest parts of the RV. as in the oldest; and it is seven times as common in the AV. as in the RV. It seems likely that the recorded Vedic dialect

was descended from an Indo-Iranian one in which rhotacism had removed every *l*; but that there must have been another Vedic dialect in which IE. *r* and *l* were kept distinct, and a third in which IE. *r* became *l* throughout; from the latter two *l* must have found its way into the literary language to an increasing extent. In the oldest parts of the RV. there are no verbal forms preserving IE. *l*, and only a few nouns: (u)loká m. *free space*, śloka m. *call*, and -mīśla *mixed*.

a. In the later Samhitās *l* occasionally occurs both medially and finally for *ḍ*; e. g. fīle (VS. Kaṇva) = fīḍe (RV. fīḷe); bāl iti (AV.), cf. RV. bāl itthá. In a good many words *l* is probably of foreign origin.

12. The sibilants are all voiceless, but there are various traces of the earlier existence of voiced sibilants (cp. 7 a 3; 8; 15, 2 h). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.

a. The palatal sibilant ś represents an IE. palatal (mute or spirant). Besides being the regular substitute for dental *s* in external Sandhi before voiceless palatals (e. g. indraś ca), it occasionally represents that sibilant within words by assimilation; e. g. śváśura (Lat. *socer*) *father-in-law*; śaśá (IE. *kaso*) m. *hare*. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in kēśa m. *hair* beside kēsara (Lat. *caesaries*). It is also to some extent confused with the other two sibilants in the Samhitās, but here it interchanges much oftener with ṣ than with ś. Before *s* the palatal ś becomes *k*, regularly when medial, sometimes when final; e. g. dṛk-ṣ-a-se 2. s. aor. subj. mid., and -dṛk[s] nom. s. from dṛś *see*.

b. The cerebral ṣ is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals ś (= I-Ir. ś) and j (= I-Ir. ś) and the combination *kṣ* before the cerebral tenues *ṭ* *ṭh* (themselves produced from dental tenues by this *ṣ*); e. g. naṣ-tá from naś *be lost*; mṛṣ-ta 3. s. impf., from mṛj *wipe*; taṣ-tá from takṣ *hew*.

Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than *ā* and after the consonants k, r, ṣ; e. g. *tiṣṭhati* from *sthā stand*; *su-ṣup-ur* 3. pl. pf. from *svap sleep*; *ṛṣabhá* m. *bull*; *ukṣán* m. *ox*; *varṣá* n. *rain*; *haviṣ-ṣu* in *oblations*; *ānu ṣṭuvanti* *they praise*; *go-śáni* *winning cattle*; *divi śán* *being in heaven*.

Occasionally ṣ represents dental s as a result of assimilation; e. g. *śáṣ* *six* (Lat. *sex*); *śát* *victorious* nom. s. from *sáh overcoming*.

c. The dental s as a rule represents IE. s; e. g. *śáva-s* *horse*, Lat. *equo-s*; *śs-ti*, Gk. *ἔσ-τι*. In Sandhi it is often replaced by the palatal ś and still oftener by the cerebral ṣ.

13. The breathing h is a secondary sound representing as a rule the second half of an original guttural or palatal aspirate, but occasionally of the dental dh and the labial bh. It usually stands for palatalized gh, this origin being recognizable by the appearance of the guttural in cognate forms; e. g. *hán-ti* *strikes* beside *ghn-ánti*, *jaghána*; *dudróha* *has injured* beside *drógha injurious*. It sometimes represents an old palatal aspirate (= I-Ir. *śh*), as is recognizable by its being replaced as final or before t by a cerebral; e. g. *váh-ati* *carries* beside *á-vāṭ has carried*, *ūḍhá* (= *uz-dhá*) for *vah-tá*. It stands for dh e. g. in *gāh-ate* *plunges* beside *gādhá* n. *ford*; *hi-tá* *placed* beside *dhi-tá* from *dhā put*. It represents bh in the verb *grah seize* beside *grabh*. The various origins of h led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside *mugdhá*, the phonetic past participle of *muh be confused*, appears *mūḍhá* (AV.) *bewildered*.

14. Voiceless spirants. There are three such representing original final s or r. Visarjantiya has its proper place in *pausa*. Jihvamūliya (*formed at the root of the tongue*) is the guttural spirant and is appropriate before initial voiceless

gutturals (k, kh). Upadhmaniya (*on-breathing*) is the bi-labial spirant f and appears before voiceless labials (p, ph). Visarjanīya may take the place of the latter two, and always does so in the printed texts of the Samhitās.

15. Ancient pronunciation. As regards the pronunciation prevailing about 500 B.C. we have a sufficiently exact knowledge derived from the transcription of Sanskrit words in foreign languages, especially Greek; from the information contained in the old grammarians, Pāṇini and his school; and especially from the detailed statements of the Prātisākhya, the ancient phonetic works dealing with the Samhitās. The internal evidence supplied by the phonetic changes occurring in the language of the texts themselves and the external evidence of comparative philology justify us in concluding that the pronunciation in the period of the Samhitās was practically the same as in Pāṇini's time. The only possible exceptions are a very few doubtful points. The following few remarks will therefore suffice on the subject of pronunciation:

1. a. The vowels. The simple vowels ī, ū and ā were pronounced as in Italian. But ă in the time of the Prātisākhya was already sounded as a very short close neutral vowel like the u in English *but*. It is, however, probable from the fact that the metre hardly ever admits of ă being elided after e and o in the RV., though the written text drops it in about 75 per cent. of the occurrences, that at the time when the hymns were composed the pronunciation of ă was still open, but that, at the time when the Samhitā text was constituted, the close pronunciation was already becoming general.

The vowel ṛ, now usually sounded as ri (an early pronunciation as shown by the confusion of ṛ and ri in ancient inscriptions and MSS.), was in the Samhitās pronounced as a vocalic r, somewhat like the sound in the final syllable of the French *chambre*. It is described in the RV. Prātisākhyā

as containing an *r* in the middle. This agrees with *ere*, the equivalent of *r* in Old Iranian.

The very rare vowel *l*, now usually pronounced as *lri*, was in the *Samhitās* a vocalic *l*, described in the *RV. Prātisākhya* as corresponding to *l* representing an original *r*.

b. The diphthongs *e* and *o* were already pronounced as the simple long vowels *ē* and *ō* in the time of the *Prātisākhyas*; and that this was even the case in the *Samhitās* is shown by the fact that their Sandhi before *a* was no longer *ay* and *av*, and that the *a* was beginning to be elided after *e* and *o*. But that they represent the original genuine diphthongs *āi* and *āu* is shown by the fact that they are produced in Sandhi by the coalescence of *a* with *i* and *u*.

The diphthongs *ai* and *au* are at the present day pronounced as *āi* and *āu*, and were so pronounced even at the time of the *Prātisākhyas*. But that they etymologically represent *āi* and *āu* is shown by their Sandhi.

c. Lengthened vowels. The vowels *i* and *u* were often pronounced long before suffixal *y*; e.g. *sū-yā-te* *is pressed* ($\sqrt{\text{su}}$); *janī-yānt* *desiring a wife* (*jāni*); also before *r* when a consonant follows; e.g. *gīr-bhīs* (but *gīr-as*); *a*, *i*, *u* often become long before *v*; e.g. *ā-vidh-yat* *he wounded* (*a* is augment); *ji-gī-vāms* *having conquered* ($\sqrt{\text{ji}}$); *ṛtā-van* *observing order* (*ṛtā*); *yā-vant* *how great*; as compensation for the loss of a following consonant; e.g. *gū-dhā* for *guh-tā* (15, 2 *k*); they are also often pronounced long for metrical reasons; e.g. *śrudhī hāvam* *hear our prayer*.

d. Svarabhakti.¹ When a consonant is in conjunction with *r* or a nasal, the metre shows that a very short vowel² must often be pronounced between them; e.g. *indra* = *ind^ara*; *yajñā* = *yaj^anā* *sacrifice*; *gnā* = *g^anā* *woman*.

¹ A term used in the *Prātisākhyas* and meaning 'vowel-part'.

² Described by the *Prātisākhyas* as equal to $\frac{1}{8}$, $\frac{1}{4}$, or $\frac{1}{2}$ *mora* in length and generally as equivalent to *a* in sound.

e. Loss of vowels. With very few exceptions the only vowel lost is initial *a* which, in one per cent. of its occurrences in the RV. and about 20 per cent. in the AV. and the metrical portions of the YV., is dropped in Sandhi after *e* and *o*. In a few words the disappearance of initial *a* is prehistoric; e.g. *vi bird*. (Lat. *avi-s*); *sánti they are* (Lat. *sunt*).

f. Hiatus. In the written text of the Samhitās hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final *s*, *y*, *v* has been dropped before a following vowel; when final *ī*, *ū*, *e* of dual endings are followed by vowels; and when *a* remains after final *e* and *o*.

Though not written, hiatus is common elsewhere also in the Samhitās: *y* and *v* must often be pronounced as *i* and *u*, and a long vowel or diphthong as two vowels, the original vowels of contractions having often to be restored both within a word and in Sandhi; e.g. *jyéṣṭha mightiest* as *jyá-iṣṭha* (= *jyá-iṣṭha* from *jyā be mighty*).

3. Consonants. **a.** The aspirates were double sounds, consisting of mutes followed by a breathing; thus *k-h* is pronounced as in 'ink-horn'; *t-h* as in 'pot-house'; *p-h* as in 'top-heavy'; *g-h* as in 'log-house'; *d-h* as in 'mad-house'; *b-h* as in 'Hob-house'.

b. The gutturals were no doubt velars or sounds produced by the back of the tongue against the soft palate. They are described by the Prātisākhya as formed at the 'root of the tongue' and at the 'root of the jaw'.

c. The palatals *c*, *j*, *ch* are pronounced like *ch* in 'church'. *j* in 'join', and *ch* in the second part of 'Churchill'.

d. The cerebrals were pronounced somewhat like the so-called dentals *t*, *d*, *n* in English, but with the tip of the tongue turned farther back against the roof of the mouth. They include the cerebral *ṣ* and *ṣh* which in R̥gvedic texts take the place of *ṣ* and *ṣh* between vowels. The latter occurs medially only; the former finally also.

Examples are: *ilā refreshment*; *turā-śāl abhi-bhūtyōjāḥ*; *ā-śālha invincible*.

e. The dentals in the time of the *Prātisākhya*s were post-dentals, being produced by the tongue, according to their description, at the 'root of the teeth' (*danta-mūla*).

f. The class nasals are produced with organs of speech in the same position as for the formation of the corresponding mutes while the breath passes through the nose. The pure nasal, when called *Anunāsika*, combines with the preceding vowel to form a single sound, a nasalized vowel, as in the French 'bon'; when called *Anusvara* (*after-sound*), it forms in combination with the preceding vowel two successive sounds, a pure vowel immediately followed by the pure nasal, though seeming to form a single sound, as in the English 'ba-ng' (where, however, the nasal is guttural, not pure).

g. The semivowel *y* is the voiced palatal spirant produced in the same place as the palatal vowel *i*. The semivowel *v* is described by the *Prātisākhya*s as a voiced labio-dental spirant. It is like the English *v* or the German *w*. The semivowel *r* must originally have been a cerebral, as is shown by its phonetic effect on a following dental *n*. By the time of the *Prātisākhya*s it was pronounced in other positions also. Thus the RV. *Prātisākhyā* speaks of it as either post-dental or produced farther back (but not as cerebral).

The semivowel *l* is described in the *Prātisākhya*s as pronounced in the same position as the dentals, which means that it was a post-dental.

h. The sibilants are all voiceless. The dental *s* sounds like *s* in 'sin'; the cerebral *ṣ* like *sh* in 'shun' (but with the tip of the tongue farther back); while the palatal is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German *ich*. Though the voiced sibilants *z*, *ḷ* (palatal = French *j*),

z, zh (cerebral) have entirely disappeared, they have generally left traces of their former existence in the phonetic changes they have produced.

i. The sound h was undoubtedly pronounced as a voiced breathing in the Samhitas. The Prātisākhya describe it as voiced and as identical with the second element of voiced aspirates (g-h, d-h, b-h). This is corroborated by the spelling $\overline{\text{अ}} \text{ } \text{!-h}$ (= dh) beside $\overline{\text{अ}} \text{ } \text{!}$ (= d).

j. There are three voiceless spirants appearing only as finals. The usual one, called Visarjanīya in the Prātisākhya, is according to the Taittirīya Prātisākhya articulated in the same place as the end of the preceding vowels. Its place may be taken by Jihvāmūliya before the voiceless initial gutturals k, kh; and by Upadhmanīya before the voiceless initial labials p, ph. These two are regarded by the RV. Prātisākhya as forming the second half of the voiceless aspirates kh and ph respectively (just as h forms the second half of gh, bh, &c.). They are therefore the guttural spirant (Greek) χ and the bilabial spirant f respectively.

k. Loss of consonants. This is almost entirely confined to groups of consonants. When the group is final, 'all but the first element, as a rule, is dropped in pausā and in Sandhi (28). In initial consonant groups a sibilant is often lost before a mute; e. g. candrā *shining* beside ścandrā; stanayitnū m. beside tanayitnū *thunder*; tāyū m. beside stāyū *thief*; tṛ beside stṛ m. *star*; páśyati *sees* beside spás m. *spy*, -spaṣ-ṭa *seen*. In a medial group the sibilants s and ṣ regularly disappear between mutes; e. g. á-bhak-ta, 3. s. aor. for á-bhak-ṣ-ṭa beside á-bhak-ṣ-i. A mute may disappear between a nasal and a mute; e. g. yuñ-dhī for yuñḡ-dhī.

a. Medially, voiced sibilants, the dental z, the cerebral ž, and the palatal ž, have disappeared before the voiced dentals d, dh, and h, but nearly always leaving a trace of their former existence. Only in the two roots containing ā,

ās *sit*, śās *order*. the sibilant has disappeared without a trace: ā-dhvam, śa-śā-dhi. But when a preceded the z the loss of the sibilant is indicated by e taking the place of az; e. g. e-dhi (for az-dhi) from *an be*, *sed.* perfect stem of *sad* *sit* for *sazd*; similarly in *do-hi give* (for *daz-dhi*) beside *dad-dhi*. When other vowels than a preceded, the z was cerebralized and disappeared after cerebralizing the following dental and lengthening the preceding vowel; thus ā-sto-dhvam (= ā-stoṣ-dhvam for ā-sto-s-dhvam; 2. pl. *nor.* beside ā-sto-s-ta; similarly *mīdha n. reward* (Gk. *μισθός* s). Similarly the old voiced palatal ś disappeared after cerebralizing a following d or dh and lengthening the preceding vowel, e. g. tā-dhi for taś-dhi (= taḥ-s-dhi) from *takṣ fashion*, so-dhā for sas-dhā (= saḥ-s-dhā) beside *gag-ṭhā suth.* Still commoner is the loss of the old aspirated palatal śh represented by h, which was dropped after cerebralizing and aspirating a following t and lengthening the preceding vowel; e. g. sā-dhṛ for sah-tṛ *conqueror* from *sah*; guḍhā *concealed* for guh-tā (from guśh-tā).

1. *Isaplogogy.* When two identical or similar syllables are in juxtaposition, one of them is sometimes dropped, e. g. *tuvi-rā[va]-van entering mightily* beside *tuvi-rava*, *ir[adh]ādhya inf. of iradh seek to win*; *ma-dugha n. a plant yielding honey*, beside *madhu-dugha shod'ny sweet mors;* *śrṣa-sa[kti] f headache.*

CHAPTER II

RULES OF SANDHI OR EUPHONIC COMBINATION
OF SOUNDS

16 Though the sentence is naturally the unit of speech, which forms an unbroken chain of syllables euphonicallv combined, it is strictly so only in the prose portions of the AV. and the YV. But as the great bulk of the Vedas is metric, the editors of the Samhita treat the hemistich (generally consisting of two Padas or verses) as the euphonic unit, being specially strict in applying the rules of Sandhi between the verses forming the hemistich. But the evidence of metre supported by that of accord shows that the Pada is the true euphonic unit. The form which the final of a word assumes varies according as it appears in pausa at the end of a Pada, or in combination with a following word within the Pada. With the former concerned the law of finals in pausa, with the latter the rules of Sandhi. Avoidance of hiatus and assimilation are the leading principles on which the rules of Sandhi are based.

Though both are in general founded on the same phonetic laws, they differ owing to certain differences, to distinguish external Sandhi, which determines the changes of final and initial letters of words from internal Sandhi, which applies to the final letters of verbal roots and nominal stems when followed by certain suffixes and terminations.

a The rules of external Sandhi apply with few exceptions (which are survivals from an earlier stage of external Sandhi) to words forming compounds, and to final letters of nominal stems before the case-endings beginning with consonants (-bhyām bhū, bhyas, -su) or before secondary (182, 2) affixes beginning with any consonant except y.

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into

A. 1. Simple vowels: a a, i i; u u; r r; l.2. Guṇa vowels: a a; o o ar al.3. Vṛddhi vowels: a ; ai ; au ; ār.'

a. Guṇa (*secondary quality*) has the appearance of being the simple vowel strengthened by combination with a preceding a according to the rule (19a) of external Sandhi (except that a itself remains unchanged), Vṛddhi (*increase*) of being the Guṇa vowel strengthened by combination with another a.²

B. 1. Vowels liable to be changed into semivowels: i, i; u, u; r¹ and the diphthongs e, ai, o, au (the latter half of which is i or u) · consonantal vowels.

2. Vowels not liable to be changed into semivowels (and only capable of coalescence): a, a; un·consonantal vowels.

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end of one word and the beginning of the next, contraction resulting in the long vowel³ is the rule in the written text of the Samhitās. Thus: indāti = ihā asti; indrā — indra ā; tvagus = tvā agne; vidām = vi idām; sūktām = su uktām.

¹ The Vṛddhi form of l (what would be al) does not occur.

² In this vowel gradation, as Comparative Philology shows, the Guṇa vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guṇa (6a). The reduction of the syllables ya, va, ra (which are parallel with the Guṇa stage) to the corresponding vowels i, u, r (6b) is termed Samprasāraṇa (*distraction*).

³ ṛ never appears under condition 18, rendering it liable to be changed into i (cp. 4 a, p. 1).

⁴ ṛ does not occur because r r never meet in the Samhitās, and final r does not even occur in the RV.

a. The contraction of ā + a and of ū + u occasionally does not take place, even in the written text of the RV, both between the Pādas of a hemistich and within a Pāda; thus manīṣa | agniḥ, manīṣā abhi, viḷu utá; su ūrdhvaḥ; and in a compound, su utayaḥ.

b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases, the restored initial is long by nature or position, while the preceding nasal, if long, must be shortened.¹ Thus cāsaḥ is pronounced as ca āsaḥ; carcata as ca ācata, mārōḥ as m āroḥ (for ma arōḥ), mṛtāti ōśo | mṛtāti ōśo, vanti aduṣaḥ | vanti āduṣaḥ bhavāt ūkṣiṇaḥ as bhavān ūkṣaṇaḥ. When the first word is a monosyllable (e.g. aḥ, vi, or ni), the written contractions ā and u are liable to be pronounced with hiatus, thus hinda as hi āndra.

19 a ā u

i contracts with the simple vowels ā and ū to the diphthong ai and o respectively, e.g. ihéha - iha iha, n to u - pūa iya - cū - a im ōbhā - u ubhā.² They are never contracted to ai in the written text of the RV. or VS, but the metre shows that the combination is sometimes to be pronounced as ai for instance in the compound *suptaśyāyā* *suptaśyāyā* - *suptaśyāyā*.

Footnote 1: It is clear from the fact that the vowel i always shortens before a following i (e.g. ihi, ihi, ihi).

Footnote 2: The contraction of i and u to ai and o is not found in the written text of the RV. or VS, but it is found in the VS, e.g. *suptaśyāyā* - *suptaśyāyā*.

The contraction of i and u to ai and o is not found in the written text of the RV. or VS, but it is found in the VS, e.g. *suptaśyāyā* - *suptaśyāyā*.

¹ But in many instances where the contraction is written, the original monosyllable must be restored with hiatus, thus *subhāḥ*, *ośāḥ*, *subhāḥ* - *ośāḥ*.

² e.g. *āha* - *āha* (or *tāha*), *vipanyāyā* - *vipanyāyā* (for *vipanyāyā*).

b. coalesce with Guṇa vowels to Vṛddhi; e.g. āibhāḥ = ā obhāḥ.¹

c. are absorbed by Vṛddhi vowels; e.g. sōmasyauśijāḥ = sōmasya auśijāḥ.

20. The simple consonantal vowels *i* and *u* before dissimilar vowels or before diphthongs are regularly changed to the semivowels *y* and *v* respectively in the written text of the Saphitas; e.g. prāty ayam = prati āyam; jānītry ajijauat = jānītri ajijanat; ā tv étā = a tū étā. But the evidence of the metre shows that this *y* or *v* nearly always has the syllabic value of *i* or *u*.² Thus vy ūśāḥ must be read as *vī* ūśāḥ; vidatheṣv añjān as vidātheṣu añjān.

a. Final *r* (which does not occur in the RV.) becomes *r* before a dissimilar vowel; an example is vyñātr étāt = rññātṛ étāt (SB.).

21. The Guṇa vowels *o* and *o*

a. remain unchanged before *a*,³ which is generally⁴ elided in the written text of the Saphitas, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced,⁵ whether written or not.⁶ In dovaśo aptūrah (i. 3^o) the *a* is both

¹ ā instead of contracting with *e* is sometimes nasalized before it: aminantañ évaḥ (for *a* *e*); upāsthāñ ékā (for *a* *o*). Again *ā* is sometimes elided before *o* and *u*; as ūp'asāte (for *a* *o*, yāth'clase (for *a* *o*).

² Because *i* and *u* are prosodically shortened before a following vowel (p. 22, note 1).

³ The exceptional treatment of *o* in stōtave anubyam for stōtave anubyam is a survival showing that the Sandhi of *e* and *o* before *a* was originally the same as before other vowels.

⁴ In the RV. it is elided in about 76 per cent., in the AV. in about 66 per cent. of its occurrences.

⁵ In the RV. it must be pronounced in 30 per cent., in the AV. and the metrical parts of the YV. in about 80 per cent. of its occurrences.

⁶ The frequent elision of the *a* in the written text compared with its almost invariable retention in the original text of the RV., indicates a period of transition between the latter and the total elision of the post-Vedic period.

written and pronounced; in *sūnāvé* 'gne (i. 1⁹) it must be restored as *sūnāve* : *agne*.

b. before every other vowel (or diphthong) would naturally become *ay* and *av* (the form they assume within a word), but the former drops the semi-vowel throughout, while the latter does so only before *ū*; e. g. *agna ihá* (for *agnay*); *vāya ukthébhiḥ* (for *vāyav*); *but vāyav á yāhi*.

22. The *Vṛddhi* vowels *ai* and *au* are treated before every vowel (including *a*) or diphthong exactly in the same way as *e* and *o* before vowels other than *a*. Thus *ai* becomes *ā* (through *āy*) throughout, but *au* only before *ū*² (through *āv*); e. g. *tāsmā akṣi* (for *tāsmāy*), *tāsmā indrāya*; *sujihvá úpa* (for *sujihvāv*), but *tāv ā*, *tāv indrāgnī*.

a. The (secondary) hiatus caused by the dropping of *y* and *v* in the above cases (21 *b* and 22) as a rule remains. But further contraction is sometimes actually written in the *Samhitās*; e. g. *sártavājáu* for *sártavā ājáu* (through *sártavāy* for *sártavái*); *vāsáu* for *vā asáu* (through *vāy* for *vái*). Sometimes, again, the contraction, though not written, is required by the metre. Thus *ta indra* must be pronounced as *tendra*, and *goṣṭhá úpa* (AV.) for *goṣṭhé úpa* (through *goṣṭháy*) as *goṣṭhópa*.

Irregular Vowel Sandhi.

23. *Vṛddhi* instead of *Guna* results from the contraction of

a. the preposition *á* (in the AV. and VS.) with initial *ṛ* in *ár̥ti* = *á ṛti* and in *árchatu* = *á ṛchatu*. In the case of the latter verb, the TS. extends this contraction to prepositions ending in *a*: *úpārchati* = *úpa ṛchati* and *avārchāti* = *ava ṛchāti*.

¹ Because *e* and *o* were originally = *āi* and *āu*.

² This is also the Sandhi of the AB. and KB.

b. The preposition *prā* (in the RV.) with initial *i* in *praiṣayur* — *pra iṣayur*

c. The augment *a* with the initial vowel-¹ *i*, *u*, *r*,² e.g. *aichas* 's. impf. of *iṣ* *wish*: *ānat* 's. impf. of *ud* *wet*; *arta* 's. aor. of *g* *go*.

Absence of Vowel Sandhi.

24. The particle *u* is unchangeable in pronunciation before vowels though it is not written as *v* after a consonant:³ e.g. *bhā u amśavo*, but *āved v iudra*. When it combines with the final *a* of *i* particle to *o*, in *ó* = *a u*, *ātho* = *atha u*, *utó* = *uta v*, *mo - ina u*, it remains unchanged even in the written text, e.g. *atho indraya*.

25. a. The *i* and *u* of the dual (nom. acc.) *n* *va* change to *y* and *v*. This dual *i* is never to be pronounced short but the *u* sometimes *u*, e.g. *hém () itasya*, but *sadhu () asmai*. This *i* may remain before *i*, as in *hai i va*, but in several instances the contraction is written, as in *ródasat* — *rodasam*, while in several others, though not written, it must be orally used.

b. The rare locatives singular in *i* and *ū* are also regularly written unchanged in the RV,⁴ but they seem always to be treated as prosodically short.

c. The *i* of the nom. *plur.* in (of the pronoun *isau*) *am* is always given as unchangeable in the Pāda text (*am it*), but it never happens to occur before a vowel in the RV.

¹ This is perhaps a survival of a prehistoric contraction of *a* (the original form of the augment) with *i*, *u*, *i* to *ai*, *au* etc.

² The term applied by the native grammarians to unchangeable vowels is *praghyas* *śloka* but such vowels are indicated in the Pāda text by an appended *it* — *u* *i* always followed by a lengthened and unaltered form *a* *am it*.

³ It is occasionally written unchanged in its lengthened form even after a consonant, as *tém u ākravān*.

⁴ Except *ve* *vy asyam*, to be pronounced *véd. asyam*.

e. *h* and *ḥ* are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel that precedes or follows. *h* occurs only before soft letters, *ḥ* only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

1. either hard (murd, voiceless): *k kh, c ch, ṭ th, t th, p ph; ś ṣ s; ḥ ḥ ḥ* (3);

or soft (ṣonant, voiced): all the rest (3) (besides all the vowels and diphthongs).

2. either aspirated: *kh gh, ch jh, ṭh ḍh ṇh, th dh, ṣh bh, ḥ ḥ ḥ ḥ, ś ṣ s;*

or unaspirated all the rest.

Hence the change of *c* to *k* is a change of the position of articulation (palatal to guttural), and that of *c* to *ṣ* is a change of quality (hard to soft); while the change of *c* to *g* (hard palatal to soft guttural) or of *t* to *ḍ* (hard dental to soft palatal) is one of both position and quality.

31. It is essential to remember that consonant Sandhi cannot be applied till finals have been reduced to one of the eight allowable sounds (27). The letters are then modified without reference to their etymological value (except partially in the case of *u* and Visarjanīya). Only six of these allowable finals occur at all frequently, viz. *k, t, n, p, m,* and Visarjanīya, while the cerebral *ṭ* and the guttural *ṇ* are rare.

1. Changes of Quality.

32. A final consonant (but *i, u* mute or Visarjanīya) is assimilated in quality to the following initial, becoming soft before soft initials, and remaining hard before hard initials (consonants).

Hence final *k, t, ṭ, p* before vowels and soft consonants become *g, ḍ, ḍ, b* respectively, e.g. *arvāk rādhaḥ* (through *arvāk* for *arvāc*) · *havyavāḍ jūhvāḥ aḥ* (through *-vāḥ* for *-vāk*); *śāl urvīḥ* (through *śāt* for *śās*: cp. 31 γ); *gāmaḍ*

vájebhiḥ (for gamat); agníd p̄tāyatáh (through agnít for agnídh), trīṣṭubḥ gayatrī (through trīṣṭup for trīṣṭubh), abjā (for ap-jā).

33. Final *k*, *ṭ*, *t*, *p* before *n* or *m* may, and in practice regularly do, become the nasal of their own class; e.g. *prāṇān mārtyasya* (through *prāṇaḥ* for *prāṇak*); *virāṇaṁ mītrāvaruṇayoh* (through *virād* for *virāk*); *śān-ṇavati* (TS.) (through *śāt-*) for *śaṣ-ṇavati*, *asin uó* (through *asid* for *āsīd*), *tān mītrāsyu* (for *lād*), *trikakum uivariat* (through *trikakub* for *trikakūp* from *trikakubhi*).

34. Final *t* becomes *l* through *d*, e.g. *āṅgal lōmnah* (for *āṅgat*).

35. Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural *ñ*¹ which is rare, remains otherwise unmodified also (cp 32), but it may before sibilants insert a transitional *k*, e.g. *pratyāñk sá* beside *pratyān sa*. Final *m* is liable to change of position before all consonants (42). Final dental *n* is liable to change before vowel (42-52), palatals, dentals, the semivowel *l*, and sometimes *p* (40).

36. The dental nasal *n* remains unchanged before (1) the gutturals *k* and *g*, *gh*; (2) the labial *p*, *ph*, *b*, *bh*, *m*; (3) the soft dentals *d*, *dh*, *n*; generally also before *c* (40, 2), (4) the semivowels *y*, *r*, *v*, and the breathing *h*; (5) the cerebral and the dental sibilants *ṣ* and *s*.

a. Before *g* and *s* a transitional *t* may be inserted, e.g. *ābānt sādhasa*, *tānt sām*.

IV. Changes of Position

37. The only four final consonants (27) liable to change of position are the dental *t* and *n*, the labial *m*, and Visarjanīya.

¹ The *ṅ*, the *ṇ* and *ṁ* and *ṁ*, as has already been stated, do not occur as initials.

² Before *p* it sometimes becomes *mbh*, cp 40, 5.

a. The two dentals become palatal before palatals.¹

b. Visargaṇya and m adapt themselves to the phonetic position of the following consonant.

1. Final t.

38. Final t before palatals (c, j, ch, ś) is changed to a palatal (c or j); e.g. *tác cákṣuḥ* for *tāt cákṣuḥ*; *yātayáj-jana* for *yātayát-jana*; *rohít chyāvá* for *rohít śyāvá*.

2. Final n.

39. Final n before vowels is changed, after a long vowel, to Anuvāra: if the preceding vowel is a, to m, if it is i, ū, ē, to ŋ; e.g. *sárgāṁ iva* for *sárgan*, *vidvāṁ agne* for *vidván*; *paridhīm āti* for *paridhin*; *abhiśuñr iva* for *abhiśun*; *nīñr⁴ abhi* for *nīn*.

40. 1. Final n before all palatals that occur becomes palatal ñ; e.g. *ūrdhvāñ caráthaya* for *urdhvān*; *tāñ juṣethām* for *tān*; *vajrñ śnathihī* for *vajrin*; but since before ś a transitional t may be inserted, *vajrñt śnathihī* may (through *vajrñc śnathihī*) become *vajrñ chnathihī*.⁶

a. Before c the palatal sibilant is sometimes inserted⁷ in the RV., the preceding n then becoming Anuvāra. 'Thi-

¹ Final dentals never come into contact with initial cerebrals in the Samhitās. No initial cerebral mutes occur in the RV., and even the cerebral sibilant ś occurs only in *śīś* as and its compounds, and once in *śāś* for *sāś* from *sāh*.

² On the change of ś to ch after a see 59.

³ Both m and ŋ here represent original m through nīh, the Sandhi of ŋ being here the same as that of ś īh ūh ēh before vowels. ān in an. remain unchanged at the end of a Pāda as being in pausa before a vowel; e.g. *devayānanāśāudrah* (i. 72¹).

⁴ ŋñr occurs only once, otherwise c remaining unchanged as īñr, because two r sounds are avoided in the same syllable (cf. *Vedic Grammar*, § 79).

⁵ That is, t before ś becomes c (38).

⁶ That is, after c initial ś may become ch (58).

⁷ There are no examples of the inserted sibilant before ch in the Samhitās.

insertion takes place, only when the sibilant is etymologically justified,¹ almost exclusively (though not without exception even here²) before *ca* and *cid*; e.g. *anuyājā́mś ca*, *amenā́mś cit*. In the later *Saṃhitās* the inserted sibilant becomes commoner, occurring even where not etymologically justified.³

2. Final *n* usually remains unchanged before dental *t*,⁴ e.g. *tvāvā́n tmā́nā*; but the dental sibilant is sometimes inserted in the RV., the preceding *n* then becoming *Anusvāra*. This insertion takes place, only when the sibilant is historically justified;¹ e.g. *āvā́daṃś tvām* (for *āvā́dan*). In the later *Saṃhitās* the inserted sibilant becomes commoner, occurring even where not etymologically justified.²

3. Final *n* before initial *l* always becomes nazalized *ĩ*; e.g. *jigīvā́ĩ laksām*.

4. Though final *n* generally remains unchanged before *y*, *r*, *v*, *h* (36, 4), *ān*, *īn*, *ūn* sometimes become *āñ*, *īñr*, *ūñr* as before vowels (39); e.g. *devā́n havā́mahe*; but *svāvā́m yātu* (for *svāvā́n*); *dadvā́m vā* (for *dadvā́n*); *pívo-annā́m rayivṛ́dhaḥ* (for *annā́n*); *pañíñr hatam* (for *pañín*); *dás-yūñr yónau* (for *dásyūn*).

5. Final *n* when etymologically representing *ns* sometimes becomes *mḥ* before *p* (36, 2); thus *nṛ́mḥ pāhi* (for *nṛ́n*); *nṛ́mḥ pātram*; *svátavā́mḥ pāyúḥ* (for *svátavā́n*).

3. Final *m*.

41. Final *m* remains unchanged before vowels; e.g. *agním ilye I praise Agni*.

¹ That is, in the nom. s. and acc. pl. m., which originally ended in *ns*.

² E.g. *paśū́ĩ ca sthātṛ́ĩ carátham* (i. 72⁶).

³ As in the 3. pl. impf., e.g. *ābhavan* (originally *ābhavan-t*) and the voc. and loc. of *n* stems, e.g. *rā́jan* (which never ended in *s*).

⁴ No initial *th* occurs in the RV.

a In a very few instances the *m* is dropped and the vowels thereupon contract. This Sandhi is mostly indicated by the metre only: thus *rāstrām* *śa* must be pronounced *rastrāśa*. It is very rarely written, as in *durgāhantāt* for *durgāham* *etāt*. The Pad text, however, neither here (*durgāśa etāt*, nor elsewhere analyses a contraction in this way.

42. Final *m* before consonants is changed

1. before the semivowel *r*, the three sibilants *ś*, *ṣ*, *s* and the breathing *h* to Anusvara; e.g. *hōtarāṇi ratnadhātamanam* (for *hōtāram*); *vārdhamānāṃ svē* (for *vārdhamanam*); *mitrām huve* (for *mitrām*).¹

2. before *y*, *l*, *v* it becomes nasalized *ṝ*, *ḹ*, *ṽ*; but the printed texts regularly use 'Anusvara' instead: e.g. *sām yudhī*; *yajñam vaṣṭu*.²

3. before mutes it becomes the class nasal,³ and *n* before *n*⁴; e.g. *bhadrāṇi kariṣyān*; *tyāñ camarām*; *nāvaṃ tvāṣṭuḥ*; *bhadrān nah*. Most MSS. and the printed texts, however, represent this assimilated *m* by Anusvara⁵: e.g. *bhadrāṇi kariṣyasi*; *tyām camarām*; *nāvaṃ tvāṣṭuḥ*; *bhadrāṇi nah*.

a This Sandhi is identical with that of *a* before the palatals *c*, *j* (10) and the soft dental *ḍ*, *ḍh*, *n* (6, 3), and of *t* before *n* (33)

¹ Anusvara seems to have been used originally before the sibilants, and *h* only. Compounds like *sām rāj* show that *m* originally remained unchanged before *r* (196).

² The *Āditya Pratiśākhya* allows the optional use of Anusvara before these semivowels.

Forms with internal *m* like *śam yāmaṇa* and *apa-nibhāta* show that *m* originally remained unchanged in external Sandhi before *y* and *l*, and forms like *jagan vān* (from *gama* *o*) point to it, having at one time become *n* before *ṣ* in Sandhi.

³ Before labials it of course remains.

⁴ This assimilation before *n* being identical with that of *ḍ*, led to ambiguity in some instances and consequent wrong analysis by the *Pulapaṭha*.

⁵ Max Muller in his editions prints Anusvara throughout, even before labials; Aufrecht has Anusvara except before labials, where he retains *m*.

but the MSS. usually employ Visjant's and European editions regularly do so

u Before a short immediately followed by a long vowel
Vijant's, drops d (e.g. manubha o uba) (e.g. manubha
manubha) a turily i i i d a s t i t i t h o l e p p a g
i s s u b s t i t u t e d i n t h e f o r m R V i n s u b s t i t u t e d
a n t a g o n i s t A f t e r t h e f i n a l o f t h e R V

h t o r e i n t a m i n u t e l y f o l l o w e d l y i n t h e f o r m R V
i n t h e f o r m p a r t i a l l y a l t e r e d v a s h (v a s h e
i n t a m i n u t e l y f o l l o w e d l y i n t h e f o r m R V

41 A u j n y a (except after a long vowel or soft sound
(vowel or consonant) is changed to a e, f a l l o w i n g a t
(through rubric for rubric) a g n i t h o t a t h r o u g h a g n i t
f o r a g n i t p a r t i a l l y a l t e r e d i n t h e f o r m b l u s t

1. 1 I l l o b a u l a y l a b e t h e f o r m u n p e r t V i s j a n t m a
l e t a v a s h e o n s o i l c o n s o n a n t a n t u m s (through
a n t h o r s a t a s), v i s j a n t i n t h r o u g h v i s j a n t f o r v i s j a n t

2 The final syllable a' (-a)

i drops i s V i s j a n t's b e f o r e v o w e l s e x c e p t a g
k h y a n (thor h k n y a n t o r i h y a n)

i f o r t h e s o f t c o n s o n a n t n d b e f o r e a s c h a n g e d t o e,
a f t e r w h i c h a m a y b e d i d i (21 t), e g i n d a v o v a n
(through i n d a v a n t o r i n d a v a n t o r i t (through n a t f o
n o s) a n o t i.

46 The final syllable a' (-a) and a b' (-a) in the
comparatively few instances in which the Visjant's
i n t e r p r e t s a n e t y m o l o g i c a l l y, i n f o r m a n e x c e p t i o n a l l y
f o r t h e e n s u a l l y f o r t h e p a r t a g a i n p u n n a h
a d a b h a v a n y a n t

a c c o r d i n g t o t h e u n d e r q u a n t i t y r e m a n s e e v a r r a n t
d n a s a l l t h e u n d e r q u a n t i t y r e m a n s d i f f e r
a b i l i t y i n s e n t e n c e a n d h a

i n s e n t e n c e i n d e a r f o r e g v a r i a n t t h u s v a r i a n t
f o r n o n u n a l l y, v a d h u t e j n v a n a n t l y v a n a n t a n t i t e
e a r t h n p a n a g n i t a n t t h e f o r m i n t e r s e h a r i t a n
t h e f o r m i n t e r s e f o r m i n t e r s e f o r m i n t e r s e f o r m i n t e r s e

1. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

2. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

3. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

4. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

5. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

6. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

7. A group of consonants with a final vowel (or a final vowel and a final consonant) followed by a consonant which begins a new word, the final vowel and the final consonant of the first word are dropped and the initial consonant of the second word is added to the beginning of the first word. This is called sandhi.

c. A dental *n* in the second member is cerebralized after *r*, *r*, *ṣ* in the first member :

α. almost invariably, whether initial, medial, or final in a root, when a verbal derivative is compounded with a preposition that contains *r*; e. g. *nir-ṇij* f. *bright garment*, *pāri-hṛuta* denied, *prāṇ-á* m. *breath*; and even in suffixes, as *pra-yāna* n. *advance* (from *yā* go).

β. predominantly in other compounds when the second member is a verbal noun; e. g. *grāma-ñi* chief of a village, *dur-gāni* dangers, *pitr-yāna* trodden by the fathers, *rakṣo-han* demon-slaying; but *puro-yāvan* beside *prātar-yāvan* going out early. Cerebralization never takes place in -ghn the weak form of -han killing; nor in *aksā-nāh* tied to the axle, *kravya-vāhana* conveying corpses, *carma-mnā* tanner, *yusmā-nita* led by you.

γ. less regularly when the second member is an ordinary (non-verbal) noun; e. g. *urū-ṇasā* broad-nosed, *prā-ṇapāt* great-grandson; but *candrā-nirṇij* having a brilliant garment, *pūnar-nava* again renewed.

d. The final vowel of the first member is often lengthened, especially before *v*; e. g. *annā-vṛdh* prospering by food. This is often due to an old rhythmical tendency (also appearing in the sentence) to lengthen a vowel before a single consonant between two short syllables; e. g. *rathā-tāh* able to draw the car.

e. Final *ā* or *ī* of the first member is often shortened before a group of consonants or a long syllable; e. g. *ūrṇa-mradas* soft as wool (*ūrṇā*); *prṥhivi-ṣṭhā* standing on the earth (*prṥhivī*); *amīva-cātana* driving away disease (*āmīvā*).

Doubling of Consonants.

51. The palatal *ch* etymologically represents a double sound and metrically lengthens a preceding short vowel. For the latter reason the RV. *Prātisākhya* prescribes the doubling of *ch* (in the form of *cch*) after a short vowel, and, as regards long vowels, after *ā* only, when a vowel follows.¹ This rule is followed by Max Müller in his editions of the RV.; e. g. *utā cchadhī*, *ā-cchād-vidhāna*, but *me chantsat*.

¹ The Vedic MSS. almost invariably write the simple *ch*, and this practice is followed by Aufrecht in his edition of the Rigveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work.

Sandhi. Thus *prāñc* + *s* nom. s. *forward* becomes *prāñ* (the *s* being first dropped, the palatals being changed to gutturals by 27, and the *k* being then dropped by 28); similarly *a-doh* + *t* = *á-dhok* *he milked* (55).

62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e. g. *randh* + *dhi* = *rand-dhí*¹ 2. s. aor. impv. *subject*; *labh* + *sya-te* = *lap-syate* (B.) 3. s. fut. *will take*; but *yudh-i* *in battle*; *ā-rābh-ya* *seizing*.

a. A lost soft aspirate is, if possible, thrown back before *dhv*, *bh*, *s* (55); e. g. *ind-dhvam* 2. pl. impv. of *indh* *kindle*; *bhud-bhis* inst. pl., *bhut-sú* loc. pl. But before *s* this rule applies only partially; thus from *dabh* *harm*: des. *dip-sa-ti* *desires to injure*, *dip-sú* *intending to hurt*; *bhas* *chew*: *báps-a-ti* *chews*; *guh* *hide*: des. *ju-guk-ṣa-tas* beside *aghuṣṣat*; *dah* *burn*: part. *dákṣat* beside *dhákṣant*; *duh* *milk*: aor. *á-duṣṣat* beside *á-dhuṣṣat*.

b. But it is thrown forward on a following *t* and *th*,² which are softened; e. g. *rabh* + *ta* = *rab-dhá* *seized*; *ruṇád* + *ti* = *ruṇád-dhi*; *rundh* + *tām* = *rund-dhām* 3. s. impv. *let him obstruct*.

63. Palatals. a. While *c* regularly becomes guttural before consonants (cf. 61; 27; 7 b), *j* in some cases (the majority) becomes guttural (*k*, *g*),³ in others cerebral (*t*, *ṭ*, *ṣ*);

¹ For the Vedic language tolerates two aspirates neither at the beginning and the end of the same syllable, nor at the end of one and the beginning of the next. On the other hand, there is no loss of aspiration in the root if an aspirate (after a vowel) which belongs to a suffix or a second member of a compound follows; e. g. *vibhú-bhis* *with the Vibhus*; *garbha-dhí* m. *breeding-place*. (The two imperatives *bhó-dhi* be for *bho-dhi*, and *ja-hí* strike for *jha-hí*, follow the general rule.)

² Except in the case of the root *dhā* *place*, the weak stem of which *dadh* (following the analogy of 62 a) becomes *dhat* before *t* and *th* (cf. 184 B b).

³ *j* always becomes *k* before a conjugational *s* (cp. 144, 4); e. g. *mṛk-ṣva* 2. s. impv. of *mṛj* *wipe*.

e. g. uk-tá *spoken* (✓vac); yuk-tá *joined* (✓yuj); rug-ná *broken* (✓ruj: cp. 65); but ráṭ nom. s. *king* (for rāj + s); mṛḍ-ḍhi 2. s. impv. *wipe* (for mṛj-ḍhi); rāṣ-trá *kingdom* (for rāj-tra: cp. 64).

b. The palatal ś before bh (73 a) normally becomes ḍ;¹ k before s;² always ṣ before t and th (cp. 64); e. g. paḍ-bhis *with looks* (pás), viḍ-bhis *with tribes* (vís); vek-ṣyási fut. of viś *enter*; vik-sú loc. pl. (vís); dík nom. s. of díś *direction*; nák nom. s. of nās *night*; viṣ-tá *entered* (✓vís).

c. c and j (not ś) palatalize a following n; e. g. yaj + na = yaj-ñá *sacrifice*, but praś-ná *question*.

d. The ch of the root prach *ask* is treated like ś: á-prāk-ṣīt 3. s. siṣ- aor., á-prāṭ 3. s. s- aor. (= á-prach-s-t); pra-tá *asked*, praś-ṭum inf. *to ask*.

64. Cerebrals change following dentals to cerebrals (89); e. g. iṣ + tá = iṣ-tá; av-iṣ + dhi = avid-ḍhi 2. s. impv. iṣ- aor. of av; ṣaṇ + nām (for ṣaṭ-nām) = ṣaṇ-ñām (cp. 33, 60a).

a. While the cerebral sibilant ṣ seems always³ to become a cerebral mute (ṭ or ḍ) in declension and becomes ḍ in conjugation, it regularly becomes k before s in conjugation (cp. 63 b and 67); e. g. dviṣ + s = dviṭ nom. s. *hating*, vi-pruṣ + s = vi-pruṭ *drop*, vi-pruḍ-bhis inst. pl.; av-iṣ + dhi = avid-ḍhi 2. s. impv. iṣ- aor. of av *favour*; dviṣ + sa-t = dvik-ṣat 3. s. inj. sa- aor. of dviṣ *hate*.

65. Change of dental n to cerebral ṇ.

A preceding cerebral ṛ, ṝ, r, ṣ (even though vowels, guttural or labial mutes or nasals, y, v, or h intervene) changes a dental n (followed by a vowel or n, m, y, v) to cerebral ṇ; e. g. nṛ + nām = nṛṇām *of men*; pitṛ + nām = pitṛṇām *of fathers*; var + na = várṇa m. *colour*; uṣ + na = uṣṇá *hot*;

¹ g in cases of díś and ḍś: dig-bhyás, ḍṛg-bhis.

² But in the nom. viṭ (vís), vi-pāṭ (vi-pás) and spát *spy* (spás) the cerebral has taken the place of the phonetic k owing to the influence of other forms in which the cerebral is phonetic.

³ No example occurs of this sound before the su of the loc. plur.

krāmaṇa n. *step* (vowels and labial nasal intervene), **arkōṇa** (guttural and vowel); **gr̥bhñāti** *seizes* (labial mute); **brahmaṇyā** *devotion* (vowel, h, labial nasal, vowel; n followed by y).¹

This rule is followed throughout within a word even when a **ṣ** which it contains is produced by Sandhi; e.g. **uṣvāṇāḥ** (for **uṣvānāḥ**).

a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions **prā** *before*, **pārā** *away*, **pāri** *round*, **nir** (for **nīs**) *out*, as well as in nominal derivatives of these combinations; e.g. **parā-nūde** (*nud thrust*), **pra-ṇetf** (*guide* (**nī** *lead*)); **pāri-hṇuta** *denied*; **prāṇiti** *breathes* (√**an**); **nir-hanyāt** (*han strike*), but not in forms with **ghn** (e.g. **abhi-pra-ghnānti**); **prā** *hipomi*, but **pari-hinōmi** (*hi impel*).

b. In nominal compounds n is usually cerebralized when it is the initial of the second member in the RV.; e.g. **dur-ṇāman** *ill-named*, **prā-ṇapāt** *great-grandson*; but **tri-nākā** n. *third heaven*. It is less frequent medially; e.g. **pūrvāṇṇā** *forenoon*, **vṛṣa-maṇas** *manly-spirited*, but **ṛṣi-maṇas** *of far-seeing mind*; **nṛ-pāṇa** *giving drink to men*, but **pari-pāṇa** n. *drink* (cp. 50 c β).

c. Cerebralization is even extended to external Sandhi in a closely connected following word, most often initially in the enclitic **nas** *us*, rarely in other monosyllables such as **nū** *now*, **nā** *like*, occasionally in other words also; ² e.g. **sahó ṣū ṇaḥ**; **pāri** **petā** . . . **viśat**. It sometimes occurs medially, oftenest in the enclitic pronoun **ena** *this*; e.g. **indra eṇam**. It occasionally appears in accented words also after final r; e.g. **gór óṇaṇa**.

Table showing when n changes to ṇ.

r	in spite of intervening vowels,	change	if followed
ṛ	gutturals (including h),	n	by vowels,
r	labials (including v),	to	n, m, y, v.
ṣ	and y	ṇ	

¹ There are two exceptions to this rule in the RV., the gen. plur. **uśtrānām** and **rāṣṭrānām**.

² After the final cerebral t of **ṣāt** (for **ṣās** *six*), assimilated to the following n (39), initial dental n is cerebralized in **ṣāṇ-ṇavati** *ninety-six* (TS.) and in **ṣāṇ-ṇīramimīta** (B.).

the preposition *ud* and the roots *sthā stand* and *siambh support*; e. g. *ut-thita* and *ūt-tabhita raised up*.

b. before *dh*; e. g. *śā-dhi* for *śās-dhi* 2. s. impv. of *śās order*; *a-dhvam* 3 pl. mid. impv. of *ās sit*; also after becoming *ṣ* and cerebralizing the following dental; e. g. *ā-sto-dhivam* (for *ā-sto-ṣ-dhivam*) 2 pl. aor. of *stu praise*.

67. Change of dental s to cerebral ś.

A preceding vowel except *ā* (even though *Anusvāra*¹ intervenes) as well as *k*, *r*, *ṣ* change dental *s* (followed by a vowel, *s*, *t*, *th*, *n*, *m*, *y*, *v*) to cerebral *ś*; e. g. from *havis oblation*: *haviṣ-ā* inst. s., *haviṣ-ā* nom. pl.; *cākṣus* n. acc: *cākṣuṣ-a* inst. s., *cākṣuṣ-ā* nom. pl.; *haviṣ-ṣu* loc. pl., *śrāj* f. *vicath*: *śrak-ṣu* loc. pl., *gīr* f. *cong*: *gīr-ṣū* loc. pl.; *tī-śthati* *stands* from *sthā stand*; *cākṣuṣ-mant* *possessing eyes*; *bhavi-śyāti* *will be* from *bhū be*, *su-śvāpa* *has slept* from *svap sleep*. But *sarpīṣ* (bual); *mānas-ā* (a precedes); *us-rā*² *matulin*.

a. The cerebralization of *s* regularly takes place in the RV initially in verbal compounds after prepositions ending in *i* and *u*, as well as in nominal derivatives from such compound verbs, also after the preposition *us out*, e. g. *in sidda ā dānu*, *śnu śrīvanta then praise*, *nīḥ śāha-mānuḥ compare*³.

b. In nominal compounds, *s* is more usually cerebralized than not, when the initial *s* or the second member is preceded by a vowel other than *ā*; e. g. *śa nomia having abundant com?*. But *s* is often retained in the RV, notably when *r* or *r* follows, as in *hīdī spēṣa* *touching the foot*, *ma-svāra* *strongly seen*, but also when there is no such cause to prevent

¹ The *a*, however, remains in forms of *hupr inure*, *rupa less*, and *gūṇa m*, probably under the influence of the strong forms *māṣṭi*, *pīṇaṇnam*, &c.

² Words in which *s* otherwise follows *r* or any vowel but *ā* must be of foreign origin, as *bīśaya* *a demon*, *bīśa u* *lost one*, *būśa n.* *wagon*.

³ *s* remains when immediately followed by *r* or *r*, e. g. *śarāṣ*, *niś-bhas*, *niśpūṣa* f. of *tri taci*, *usraṣ* gen., *usri* and *usriṣ* loc., *hast* loc. *roo. dawn*.

⁴ The *s* remains unchanged when followed by *r* (even when *t* intervenes) or *r* (even though *a* intervenes, with addition of *m* or *v* in *śmar remember* and *svaś* *scind*).

the change of *śāśāhī* 'side' to *śāśāhī* 'side' after the
 vowel *ā* in *śāśāhī* 'side' is due to the fact that *ā* is a vowel of the

class of vowels which are treated as internal Sandhi in the
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śāśāhī 'side' is due to the fact that

	Vowels except	ā	ī	if followed
	an	ī	ī	y vowels
	an	ī	ī	th, n,
	k	ī	ī	n, y, y

88 The fact that the two vowels *ā* and *i* are treated as one vowel in the
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lengthening a preceding short vowel, is dropped, e.g. *sab + ta = sa-dha*¹ *overcome*; *rih + ta = ri-dhā* *licked*; *muk + ta = mu-dha* (AV.) *bewildered*, *vab + ta = ū-dhā*; *vah + dhvān = vo-dhvam* (Vf).²

d. An exception to *c* is the root *naḥ* *bound*, in whi h h is treat d as dh: *naḥ dhā bound*. An exception to both *b* and *c* is the root *drk* *dr-ṛibā* *fin* (begins with d and has a short vowel).³

CHAPTER III

DECLENSION

70. Declension, or the inflexion of nominal stems by means of endings that express the various syntactical relations represented by the cases, is most conveniently treated, owing to characteristic difference of form, meaning and use, under (1) nouns (including adjectives); (2) numerals; (3) pronouns.

In Vedic there are

a three genders: masculine, feminine, and neuter.

b three numbers: singular, dual, and plural,

c eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative.

¹ In all the early portions the dh is in the hV with a with With Samprasāraṇa.

² Through *vah dhvam* *go* he *b* becomes *o* just as original *a* (through *ya*) becomes *o* (cp. *da b*).

³ Before this *dh* the vowel *r* never appears lengthened, but it is presumably long (cp. *ṛ* *roḥ*).

⁴ This is the order of the cases in the Hindu Sanskrit grammarians, excepting the vocative, which is not regarded by them as a case. It is convenient in the only arrangement by which such cases are identical in form, either in the singular, the dual, or the plural, may be grouped together.

71. The normal case-endings added to the stem are the following:—

SINGULAR.		DUAL.	PLURAL.	
N.	M. F.	M. F.	M. F.	N.
N.	s			
V.	---	au	as	īc
A.	an			
I.	ā			
Ō.	o	bhāyām	bhis	
Abh.)			bhiyas	
(C.)	as		ām	
I.	i	os	su	

a. The vocative is the same (apart from the accent) as the nominative in all numbers except the *musc. sing.* of vowel stems generally and the *musc. sing.* of consonant stems in -ar, -mar, -van; -mant, -vant; -in, -as; -yāgis, -vāgis; -tar

b. The nom. acc. sing. has the bare stem excepting the words in -a, which add in.

c. the nom. voc. acc. plur. next before the ending i insert n after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the n according to the character of the consonant—cp. 86 A 2).

72. An important distinction in declension is that between the strong and the weak stem. It is fully developed only in derivative consonant stems formed with the suffixes -āñc, -an, -man, -van; -ant, -mant, -vant, -tar, -yams, -vāms. In the first four and in the last the weak stem is further reduced before vowel endings. The stem here has three forms, which may be distinguished as strong, middle, and weakest.

a. Shift of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly

shortened in the vocative, because the accent always shifts to the first syllable in that case.

73. The strong stem appears in the following cases:

Nom. voc. acc. sing.	} of masc. nouns. ¹
Nom. voc. acc. dual	
Nom. voc. (not acc.) plu	
Nom. voc. acc. plural only of neuters.	

a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant² (bhyam, bhis, bhyas, su), the weakest before terminations beginning with a vowel in the remaining weak cases, e.g. pratyāñc-au nom. du.; pratyāg-bhis inst pl.; prati-ōs gen. du. (93).

b. In neuters with three stem the nom. voc. acc. sing are middle, the nom. voc. acc. du weakest; e.g. pratyāk sing; prati-i du; pratyāñc-i pl (93). The other cases are as in the masc.

NOUNS.

74. Nominal stems are, owing to divergences of inflexion, best classified under the main divisions of consonant and vowel declension.

I. Stems ending in consonant may be subdivided into
A. unchangeable; B. changeable.

II. Stems ending in vowels into those in A. a and ā; B. i and u; C. ī and ū.

¹ Except in names of relationship in test (101), nearly all nouns with changeable stems form their feminine with the suffix -ī (190).

² Changeable stems are named in the grammar in their strong and original form, though the middle form would be more practical, inasmuch as that is the form in which changeable stems appear as prior member in compounds.

³ Some Sanskrit grammars begin with the vowel declension in A (II. A) since this contains the majority of all the declined stems in the language. But it appears preferable to begin with the consonant declension which adds the normal endings ('1) without modification.

1. A. Unchangeable Stems.

75. These stems are for the most part primary or radical, but also include some secondary or derivative words. They end in consonants of all classes except gutturals (these having always become palatals which however revert to the original sound in certain cases). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (cp. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the acc. s. and nom. voc. acc. du. and pl.

76. The final consonants of the stem retain their original sound before vowel terminations (71), but when there is no ending (i.e. in the nom. sing., in which the s of the m. and f. is dropped) and before the ending an of the loc. pl., they must be reduced to one of the letters k, ṭ, ṭ, p or Visarjanyā (27) which respectively become ḡ, ḡ, ḡ, b or r before the terminations beginning with oh.

a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) as (35).

b. None of the nom. voc. acc. pl. n. seem not to occur in the Sandhis except in the derivative as, is, us stems, where they are common: e.g. āpapaḥ, arcirāḥ, cākṣuṃṣi.

Stems in Dentals.

77. P. adign. tri-vrt m. f. n. *threefold*.

DUAL.			SING.	
N. m. f.	trivṛt	u. trivṛt	N. A. f.	trivṛt-ā.
A. m. f.	trivṛt-am	n. trivṛt	m. f.	trivṛt-an
I.	trivṛt-ā	I.	D. } trivṛd-bhyām	I. -bhiḥ
D.	trivṛt-c	Ab. }		D. Ab. [-bhyas]
Ab. n.	trivṛt-as	G.	trivṛt-os	G. trivṛt-ām
L.	trivṛt-i	L.	trivṛt-os	L. trivṛt-au

¹ But in the Brahmanas are found from -kṛt bearing, -vrt turning, -buta ritha etc. N. m. n. f. u. s. bhāta bhāta bhāta.

1. Of the stems in *t* most are radical nearly thirty of them being formed with a determinative *t* added to roots ending in the short vowels *i*, *u*, *r*; e.g. *jī-t* *conquering*, *śru-t* *hearing*, *kṛ-t* *making*. Nearly all of them, however, appear as the last member of compounds, except *cit* *i. thought*; *dyu-t* *i. brilliance*; *ṛt* *i. dancing*; *vṛ-t* *i. host*. From *śiva-t* *offering completely* occurs in N. pl. a. the form *sarva-hubṛt* in the AP. There are also a few derivative stems formed with the suffixes *-vat*, *-tāt*, *-it*, *-ut*, and secondary *-t*; e.g. *pra-vāt* *f. height*, *devā-tāt* *f. divine science*; *sar-it* *i. stream*; *mar-ūt* *m. storm-god*; *yākṛ-t* *n. liver*, *śākṛ-t* *n. excitement*.

2. There are only three stems in *th*: *kāpṛth*, *n* *penis*, *pāth* *m. path*, *abhi-śuāth* *adj. purring*.

3. a. About 100 stems end in radical *d*, all but a few being roots used as the final member of compounds: e.g. *nom adri-bhīd* *mountain-clearing*. Only eight occur as monosyllabic substantives: *ūid* *f. contempt*, *bhīd* *f. destroyer*, *vid* *f. knowledge*, *ūd* *f. wave*, *mūd* *f. join*, *inḍ* *f. clay*, *hṛd* *n. heart* (used in weak cases only); and *pad* *ro. foot*. The latter lengthens its vowel in the strong cases:

Sing. N. *pāt*. A. *pad* *am*. I. *pad-a*. D. *pad-é*. Ab.G. *pad-ás*. L. *pad-i*.

Du. N.A. *pād-ā*. I. Ab. *pad-bhyam*. G.L. *pad-os*.

Pl. N. *pād-as*. A. *pad-ás*. I. *pad-bhṛs*. D. *pad-bhyés*. G. *pad-ām*. L. *pad-su*.

b. There are also six stems formed with derivative *d* (suffixal *-ad* *-ud*), seemingly all tenuis: *drṣ-ād* and *dhṛṣ-ād* *either millstone*, *bhas-ād* *hind quarters*, *van-ād* *longing*, *śar-ād* *autumn*, *kak-ud* *summit*, *kak-ūd* *palate*.

4. There are about fifty radical stems in *dh*, simple or compound. They are almost restricted to *m*, and *f*, no distinctively *n* forms (N.A. du. pl.) occurring and only four forms being used as *n*, in the G. L. s. Seven stems appear

no neuters. The cases of tri-ṣṭubh *f. triple praise* (a metre) are: Sing. N. triṣṭúp. A. triṣṭubh-am. I. triṣṭúbh-ā. D. triṣṭubh-e. Ab. triṣṭúbh-as. L. triṣṭúbh-i; Pl. A. triṣṭúbh-as.

a. nábh lengthens its vowel in the N. pl. nábh-as. A. nábh-as.

3. There are five or six monosyllabic stems in m. and one compound: śám n. *happiness*, danu n. (?) *house*, kṣam, gám, jám *f. earth*, him m. (?) *cold*; saṃ-mán t. *furour*.

a. Gám and jám syncope in the s. I. Ab. G. gm-ā, jm-ā; gm-ás, jm-ás; kṣám syncopates in the Ab. G. s. and lengthens its vowel in N. du pl.: ksm-ás; kṣám-ā; kṣam-as. Dám has the G. s. dán (for dām-a) in the expressions pátiṛ dán and páti dan = dām-patis and dām-pati *lord of the house and lord and lady of the house*.

Stems in Palatals.

79. The palatals (c, j, ś) undergo a change of organ when final and before consonant terminations (cp. 63). c always becomes guttural (k or g), j and ś nearly always become guttural, but sometimes cerebral (t or ḍ).

1. The unchangeable stems in c' when uncompounded are monosyllabic and almost exclusively *f. substantives*. Tvác *skin*, however, twice occurs as a m., and kruñc *curlew* is m. Compound, as adjectives, are often m., but only one form occurs as a n., in the adv. a pṛk *in a mixed manner*. Vác *speech* would be declined as follows

Sing. N.V. vák. A. vac-am (Lat. *vac-em*). I. vác-a.

D. vác-ó. Ab. G. vac-ás. L. vác-í.

Dual. N.A.V. vac-a, vac-au. I. vág-bhyam.

Plur. N.V. vác-as. A. vác-as (rarely vác-ás). I. vag-bhis.

D. Ab. vág-bhyás. G. vac-ám.

Stems in derivative are are changeable (q.v.).

dhṛṣṭā́ *bold*, san-ā́ *old*; uś-ij *desiring* bbur-ij *f. arm*, vaṇ-ij *m. trader*. 'There is also the n. āsṛj' *blood*.

uśij m.f. would be declined as follows

Sing N. uśík. A. uśij-am. I. uśij-ā. D. uśij-e.

G. uśij-as.

Du.N. uśij-ā. G.L. uśij-os.

Pl N. uśij-as. A. uśij-as I uśig-bhis. D uśig-bhyas.

G. uśij-ām.

4. There are about sixty monosyllabic and compound stems in ś formed from about a dozen roots. Nine monosyllabic stems are f. : dāś *worship*, diś *direction*, dṛś *look*, nāś *night*, pāś *sight*, piś *ornament*, prāś *dispute*, viś *settlement*, viś *finger*. Two are m. īś *lord* and spāś *py*. All the rest are compounds (about twenty of them formed from dṛś). Some half dozen cases of the latter are used neuter, but no distinctively n. forms (N.A. du. pl.) occur.

The ś, as it represents an old palatal, normally becomes cerebral ṣ before bh, but in diś and dṛś a guttural. Before the m of the L. pl. it phonetically and regularly becomes k. It usually also becomes k in the N. s (which originally ended in s), as dik, nāk, but cerebral ṣ in spās and vi-spās *py*, viś and vi-pāś *a river*.

The normal forms, if made from viś *settlement*, would be:

N.V. viṣ. A. viś-am. I. viś-ā. D. viś-é. Ab.G. viś-ās.

L. viś-i.

Du. N.A. viś-a, viś-au.

Pl N.A. viś-as. I. viṣ-bhis. D. viṣ-bhyās G. viś-am.

L. viś-gū.

5. The N. of some compounds of dṛś is nasalized, as ki-dru (for ki-dṛṅk) *of what kind?*, but tā-dṛś *a tree*.

The N. s irregularly represents the final palatal (ṣa) in puroḍās *m. sacrificial cake* N. puroḍās, A. puroḍāsam

¹ The word is of obscure origin, but the j probably represents a reduced suffix.

Stems in Cerebrals.

80. The only cerebral stems that occur end in *ḍ* and *ṣ*. Of the former there are only two : *īḍ* f. *praise* (only found in s. I. *īḍ-ā*) and *īḍ* f. *refreshment* (only in s. I. *īḍ-ā* and G. *īḍ-ās*).

There are a number of stems from about a dozen roots ending in *ṣ* preceded by *i*, *u*, *r*, or *k*. Seven of these are uncompounded : *iṣ* f. *refreshment*, *tvīṣ* f. *excitement*, *dvīṣ* f. *hatred*, *riṣ* f. *injury*; *ūṣ* f. *dawn*; *pṛkṣ* f. *satiation*; *dadhṣ* f. *bold*. The rest are compounds of the above or of *miṣ* *wink*, *sriṣ* *lean*, *ukṣ* *sprinkle*, *muṣ* *steal*, *pruṣ* *drip*, *dhrṣ* *dare*, *vṛṣ* *rain*; *ākṣ* *eye*. The *ṣ* becomes *ṭ* in the N., and *ḍ* before *bh*, but is of course dropped when *k* precedes; e.g. N. *dvīṭ*, *vi-pruṭ* f. *drop*, *an-āk* *eyeless*, *blind*; I. pl. *vi-pruḍ-bhis*.

a. The final becomes *k* in the adverbial neuter form *dadhṣk* *boldly*.

Stems in *h*.

81. There are some eighty stems formed from about a dozen roots. All three genders are found in their inflexion, but the neuter is rare, occurring in two stems only, and never in the plural. Of monosyllabic stems *nīh* *destroyer*, *mīh* *mist*, *gūh* *hiding-place*, *rūh* *sprout* are f., *drūh* *fiend* is m. or f., *sāh* *conqueror* is m., *māh* *great*, n. and n. All the rest are compounds, more than fifty being formed from the three roots *druh* *hate*, *vah* *carry*, *sah* *overcome*; over thirty of them from the last.¹ The two stems *uṣnīh* f. *a metre*, and *sarāh* *lee* are obscure in origin.

a. As *h* represents both the old guttural *gh* and the old palatal *jh* it should phonetically become *g* or *ḍ* before *bh*, but the cerebral represents both in the only two forms that occur with a *bh* ending. In the only L. pl. that occurs,

¹ *upā-nāh* f. *shoe* occurs only in the L. s. *upā-nāh-i*. Judging by the inflexion of the word in classical Sanskrit the *h* would become a dental in the N. s. and before consonant endings.

anaḍat-su (from anaḍ-vāh), the h unphonetically became t, which has been dissimilated to t. In the N the phonetic k appears in the six forms -dhiak, -dhuk, -dhruk, -ruk, -sprk, usṇik, and the unphonetic t in the three forms -vaṭ, ṣaṭ, vaṛaṭ.

7. Stems formed from vah¹ and sah lengthen the radical vowel in the strong case, the former always, the latter generally.

The forms actually occurring if made from sah *unforwards* would be

Sing. N V. m f. ṣaṭ. A m f. sah-am. I sah-a. D sah ó.

Ab. (t) sah-as. L sah-i.

Pl. N A V. m f. sah-a and sah-ou. N A n. sah-i.

Pl. N A V. m. f. sah-as. L m. sah-as and sah-ás;
i sah-as. D. yaḍ-bhyaṣ. G m. sah-am. L m.
saṭ-su.

Stems in r.

82. There are over fifty stems in radical r. The preceding vowel is nearly always i or a, only two stems containing u and three á. Twelve stems are monosyllabic (seven i., three m., two u.), the rest being compounds. The r remains before the su of the L. pl., and the radical vowel

¹ anaḍ-vāh being a changeable stem with three forms is treated under the irregular changeable stems (96).

When h becomes t the radical s is cerebralized.

² There are no stems in l, while the one which may be regarded as ending in the semivowels y or v is treated below (107) as a y or v stem.

³ The stems in which the r is derivative (and preceded by u), in the suffixes -ar and -tar, are treated below (101) as a stems.

⁴ gir *praise*, dvār *door*, dhur *lance*, pur *brooch*, tār *star*, pur *maul*, śar *star*.

⁵ gir *praise*, var *priced*, mur *downy*.

⁶ ver *water*, vār *light*.

is lengthened in the N's and before consonant endings. The forms occurring, if made from *pur*, would be:

Sing. N *púr* A. *púr-am*. D. *pur-ó*. Ab.G. *pur-ás*.
I. *pur-í*.

Du. N A. *púr ā*, *pur-au*.

Pl. N.V. *pur-as* A. *pu-as* I. *pur bhā*. D. *pur-bhyás*.
G. *pur-ām* L. *pur-va*.

a *dvar* has the weakened A. pl. form *dvas* also once *dvas* and once *dvasas*, the only weak case occurring.

b *tā* occurs in one (strong) form, only, N. pl. *tār-va*, and *stār* in one weak form, only, I. pl. *stābhya*.¹

c *svā* and *lghr* has the two contracted forms D. *sur-ó*, G. *sur-as*. It drops the *o* ending in the I. pl. *svā*.

Substantives

83. 1. The radical's stems, numbers about forty. A dozen are monosyllabic, but being in *śāś* *nāś* *man* *śanth*, *śant*¹ *ślod*², *śums* *śme*³, *śas* *śuler* *śvō* *ś*. *kāś* *cough*, *śās* *son*, *śiv* *five* *ś*. *śas* *face* *śhāś* *light*, *śmaś* *flesh*, *śōś* *arm*, *śos* *figure*. The rest are conjugious e. p. *śuś* *śāś* *strong* *well*, *śvōś* *herald*.

a *Dvāś* has the s before *ś* in the two forms of *mad*-birds and *D* *mad*-birds, and *ś* is the only other one of its class. *śvōś* *herald*.

b The A. pl. has 11 occurrences of weak cases in *śāś* *śāś* and *śvōś*.

2. The derived stems, 14 also formed with the suffixes *śāś* *śāś* *śāś*, and *śāś*, with few exceptions, neuter substantives. All of them lengthen their final vowel in the N.V. A. pl. e. g. *śāś* *śāś*, *śvōś* *śvōś*, *śāś* *śāś*. The *ś* and *ś* are mostly compounds with these stems as their final members.

a The *śāś* stems consist almost entirely of neuters, which

¹ With irregular accent. With the vowel of a disyllable.

² Like the *śāś* stems (40, 2). ³ This word might be a feminine.

⁴ The word will be treated later (96, 3) as an irregular changeable stem.

are accented on the root, as *mān-as* *mind*, but these as final members of adjective compounds may be inflected in all three genders. There are also a few primary masculines, which are accented on the suffix, being either substantives, as *raks-ās* *m. demon*, or adjectives (some of which occur also in the f. as well as n.), as *ap-ās* *active* : and one primary f., *un-ās* *down*.

The N. s. m. f. lengthens the vowel of the suffix: e. g. *anīrās* *m.*, *uśas* *f.*, *su-maras* *m. u.* In about a dozen compounds the long vowel appears (owing to the influence of the m.) in the n. also: e. g. *urpa-mradas* *soft as wool*.

Before endings with initial *bh* the suffix *as* becomes *o* (*bh* *o*). The forms actually occurring, if made from *ōp-as* n. (Lat *opus*) *work* and *ap-ō* m. f. *active* would be as follows:

Sing. N. *ōpas* : *āpas*. A. *āpas*, *āpas* *am* f. *āpas-ā* : *āpas* *a*. D. *āpas-o*; *āpas-u*. Ah *āpas-es*; *āpas-as*. L. *āpas-i*; *āpas* *i*. V. *āpas*.

Pl. N.A.V. *āpas-i*, *āpas-ā*, *āpas* *am*. D. *apō-bhyām*. G. *āpas-os*.

Pl. *opams-i*; *āpas-as*. I. *apō-bhiḥ*; *apō-bhis*. D. *āpō-bhyas*; *apō-bhyas*. U. *āpas-ām*; *āpas-ām*. L. *ōpas-su*; *āpas-su*.

Similarly N. n. *yāsas* *glory*, m. f. *yāsas* *glorious*; f. *apsarās* *nymph*.

a. A number of nouns have the appearance of being contractions in the A. s. and N.A. pl. v. f. *am* *asam* and *as-asas*, thus *medhām* *great*, *vedhām* *ordained*, *asām* *low*, *yūām* *or age*, *medhām* *wisdom*, *nyam* *your*, *śn asāsa* *enlighten*, *ap* *asām*. Pl. N. m. *śuglīḥ*, *śn asas*, *nā vedas* *acquainted*, *sa yosas* *enlighten*, *i medhās*, *a yosas* *enlighten*, *na-vedas*, *yo-rādhas* *dominate*. A. m. *śu asas*, *su-medhās* (*enlighten*, *i. asās*).

¹ The vowel of this word is optionally lengthened in the A. s., N. A. du., N. V. pl. *asās* *am* beside *asas-am*, &c.

² The ending *as* is here very rare and occurs chiefly in the later Samhitās.

Sing. N. cákṣus. A. cákṣus; m. cakṣuṣ-am. I. cákṣuṣ-a.
 D cákṣuṣ-e. Ab (I. cákṣuṣ-as. L. cákṣuṣ-i.
 Du. N.A. cákṣuṣ-ī; m. cákṣuṣ-ā. I). cákṣur-bhyām.
 Pl. N.A. cákṣuṣ-ī; m. cákṣuṣ-as. I cákṣur-bhīḥ.
 I). cákṣur-bhyas. G. cákṣuṣ-am.

1. N. Changeable Stems.

84. Regular changeable stems are found only among derivative nouns formed with suffixes ending in the dentals t, n, s, or the palatal c. Those in t are formed with the suffixes -ant, -mant, -vant; those in n with -an, -nan, -van, and -in, m. -vin; those in s with -yāns and -vāns; those in c with -āñc (properly a root meaning *to bend*). The stems in -ant (85-86), -in (87), -yāns (88) have two forms, strong and weak, those in -an (90-92), -vāns (89), and -āñc (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. Stems in -ant comprise present,¹ future, and aorist participles (156) active (m. and n). The strong stem is in -ant, the weak in -at²; e.g. ad-ánt and ad-at *eating* from ad *eat*. These participles are inflected in the m. and n. only, the f. having a special stem in i-. The n. inflexion differs from the m. in the N.V.A. & du. pl. only. The accent, if resting on the suffix, shifts in weak cases to the endings that begin with vowels

¹ Excepting those of the reduplicating verbs and a few others that follow them analogy (85-5).

² On the formation of the f. stem see 95.

In Latin and Greek the distinction was lost by normalization.
 Cf. *identis, edere*

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. adán ¹ (Gk. ἑδών)	adánt-ā -au	adánt-as (Gk. ἑδότες)
V. ádan	ádant-ā -au	ádantas
A. adánt-am (Lat. <i>edentem</i>)	adánt-ā -au	adat-ás
I. adat-á		I. adád-bhis
D. adat-é	D. adád-bhyām	D. Ab. adád-bhyas
Ab. G. adat-ás	G. adat-ós	G. adat-ām
L. adat-í		L. adát-su

NEUTER.

N. A. adát	adat-í	adánt-i
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Other examples are: árc-ant *singing*, síd-ant (*sad sit*), ghn-ánt (*han slay*), y-ant (*i go*), s-ánt (*as be*); páśy-ant *seeing*; ich-ánt *wishing*; kṛṇv-ánt *doing*; sunv-ánt *pressing*; bhāñj-ánt *breaking*; jān-ánt *knowing*; janáy-ant *begetting*; yúyuts-ant *wishing to fight*; fut. karisy-ánt *about to do*; aor. sákṣ-ant (*sah overcome*).

a. The analogy of these participles is followed by a few adjectives that have lost their old participial meaning: r̥hánt *weak*, p̥ṣánt *spotted*, bṛhánt *great*, rúsánt *brilliant*; also the substantive dánt² *tooth*. The adj. mahánt *great*, also originally a participle,³ deviates from the participial declension in lengthening the vowel of the suffix in the strong forms:

Sing. N. m. mahán;	n. mahát.	A. mahánt-am.	I. mahat-á.
Du. N. A. mahánt-ā,	-au.	D. mahád-bhyām.	
Pl. N. mahánt-as.	A. mahat-ás.	I. mahád-bhis.	
L. mahát-su.			

¹ For original adánt-s, cp. Lat. *edens*.

² Probably an old participle of *ad eat* with prehistoric loss of the initial *s* like *s-ánt being* from *as be*.

³ From the root *mah* (originally *magh*). Cp. Lat. *mag-nu-s*.

b. The participles of verbs with a reduplicating present have, i.e. those of the third class (127, 2) and intensives (172), do not distinguish a strong stem,¹ in other words, have it throughout: e.g. *bībhīyat* *fearing*, *ghānighu-at* *repeatedly killing* (√han). The analogy of these participles is followed by a few others formed from unreduplicated bases: *dās-at* *worshipping*, *śās-at* *instructing*; also *dhāks-at* and *dhākṣ-at* aor. part. of *dah* *burn*. A few others, again, originally participles, have come to be used as substantives with a shift of accent to the suffix. Three of these are f. and two m.: *vahāt*,² *śravāt*³ f. *stream*; *vehāt*⁴ f. *barren cow*; *vāghāt* m. *surripser*; *śaścāt*⁵ m. *purser*. Besides the first three substantives just mentioned there are no reminiscences except the adjective a-*śaścāt* *unequaled*⁶ when used as a f. Hardly any n. forms occur except from the old reduplicated participle *jāg-at* *going, living* (from *gā* *go*), used chiefly as a substantive meaning *the animate world*. The inflexion of these reduplicated stems in at is like that of the compounded radical t stems (77), the accent never shifting to the endings.

The forms occurring in it made from *dadat* *giving* (√dā) would be:

Sing. N. m. n. *dādut*. A m. *dādat-am* I. *dādat-ā*. D. *dādat-e* G. *dādat-as*. T. *dadat-i*.

Plur. N.A. *dādat-as*. I. *dādad-bhis*. G. *dādat-ām*.

86. The adjective stems formed with the suffixes -*mant* and -*vant*, which both mean *possessing*, are inflected exactly alike and differ from the stems in -*ant* solely in lengthening the vowel of the suffix in the N. s. m.⁷ The V. of these stems

¹ Which has been weakened because here the accent is regularly on the reduplicative syllable.

² But *vāb-ant* *carrying* as a participle.

³ But *śrāv-ant* *flowing* ⁴ The derivation of this word is uncertain.

⁵ But *śaśc-at* as a participle (from *śac* *accompany*).

⁶ Lit. *having no equal*, but ā *śaścant* is the f. of the participle *śaścat*.

⁷ The f is formed with i from the weak stem: *mat-i*, *-at-i* (95).

88 3 Comparative stems are formed with the suffix *yāns*, which is nearly always added with the connecting vowel *i* to the accented root. Only two stems are formed with *yāns* exclusively: *jya-yāns* *greater* and *sān-yāns* *the*. The others are formed with *yāns* as well as *i-yāns* as in *blu-yāns* and *blu-i-yāns* *more*. The strong verb is reduced in the weak cases, by dropping the radical and shortening the vowel to *yā*. The *e* stems are declined in this manner only.¹ No forms of the *e* occur and in the pl only, the N A G are found. The V *e* is in *yā*. The forms actually occurring (I omit now *ken-yāns* *runner*) would be as follow:

MALE		FEMALE	
sg	pl	sg	pl
N A <i>kāmyāns</i>		N A <i>kāmyāns</i>	
V <i>kāmyāns</i>		V <i>kāmyāns</i>	
N A <i>kāmyās</i>		N A <i>kāmyās</i>	
V <i>kāmyās</i>		V <i>kāmyās</i>	
N A <i>kāmyās</i>		N A <i>kāmyās</i>	
V <i>kāmyās</i>		V <i>kāmyās</i>	
N A <i>kāmyās</i>		N A <i>kāmyās</i>	
V <i>kāmyās</i>		V <i>kāmyās</i>	

The LDA *ś* is in the weak cases, and the *ś* is in the strong cases.

Nouns with Three Stems

89 1 The stem on the perf part is *ya* (see 87) and the *ya* is in the weak cases, and the *ya* is in the strong cases. The *ya* is in the weak cases, and the *ya* is in the strong cases. The *ya* is in the weak cases, and the *ya* is in the strong cases.

The *ya* is in the weak cases, and the *ya* is in the strong cases. The *ya* is in the weak cases, and the *ya* is in the strong cases. The *ya* is in the weak cases, and the *ya* is in the strong cases.

one f. *yóṣan*, are not numerous. In the strong forms *rbhu-kṣán* chief of the *Rbhus*, *pūṣ-án*, a god, and *yóṣ-an* woman retain short a; *ukṣ-án* ox and *vṛṣ-an* bull fluctuate between a and ā. In the inflexion of these stems (unlike those in *man* and *van*) the concurrence of three consonants is not avoided; e. g. *śīrṣṇ-ā*, I. of *śīrṣ-án*.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: *yú-v-an*¹ m. youth, *śv-án*¹ m. dog, *ṛjī-śvan*² m. a man, *mātari-śvan*² m. a demi-god, *vi-bhv-an*³ fur-teaching, *pári-jm-an*⁴ going round. *śīrṣ-án* n. is an extended form of *śīras* head = *śīr(a)s-án*.

The normal forms, if made from *rājan* king, would be:

SINGULAR.	DUAL.	PLURAL.
N. <i>rājā</i>	N.A. <i>rājān-ā, -au</i>	N. <i>rājān-as</i>
A. <i>rājān-am</i>		A. <i>rājñ-as</i>
V. <i>rājan</i> ⁵		
I. <i>rājñ-ā</i>	I.D. <i>rāja-bhyām</i>	I. <i>rāja-bhis</i>
D. <i>rājñ-e</i>		D. <i>rāja-bhyas</i>
Ab.G. <i>rājñ-as</i>	G. <i>rājñ-os</i>	Ab.G. <i>rājñ-ām</i>
L. <i>rājan-i</i>		L. <i>rāja-su</i>
<i>rājan</i>		

The n. differs in the N.A. only. No example of the s. N.A. occurs (p. 70, n. 1). But the du. of *áhan* day is *áhan-ī*, pl. *áhan-i*.

2. The stems in *man* are about equally divided between m. and n., the former being mostly agent nouns, the latter verbal abstracts. About a dozen forms from these stems as final members of compounds are used as feminines.⁶ In

¹ See below, 91, 3, 4.

² Probably from *sū* grow.

³ From *bhū* be.

⁴ From *gam* go.

⁵ The V. of *mātari-śvan* is *mātari-śvas* as if from a stem in *van*.

⁶ No certain examples of f. formed with *i* from *man* stems are found in the RV., though the AV. has five such at the end of compounds.

the form to m-arya man m i, od t-man m i), jé mau
 intensions of the short vowel in the suffix. In the *ya* it
 (in even when the suffix is preceded by a vowel), about
 a dozen forms do not syncope the *a* *e* *o* *bhu-man-a*,
da-man-a. In the *sa* seven forms not only syncope but
 drop either the *m* or the *n* as well *prāma-n-a*, *pi-ṇ-a*
bhu-na *maṇi-n-a*, *vaṇi-n-a*, *diaphi-n-a*, *raśm-a*.

The normal forms of *śāka* from *śā-ma* (cf. *śāka*)
 would be

Śm N *śā-m* A *śāman am* I *śāman-a*¹ D *śāman-o*

Abh. *śāman-a*, L *śāman-i* and *śān-o* V *śāman*

Du V *śāman* A *śāman-a* L *śāman-o*.

Pl V *śāman* A *śāman-a* I *śāma bhā*, D
śāma bhā V *śāman* L *śāma* V

The *u* differs in the V only (these cases from
śāman *śā*).

u, *karma* I *karma* I *karma-n-a*, *karma*,
karma

3 The stems in *van* are chiefly verbal adjectives and
 are but exclusively declined in the m. Hardly a dozen
 of them make nouns and only five or six to nouns.

4 In the stem case there is only one example
 in *śāman* *śā* *śāman* *śā*. In the weak cases
 when the suffix is preceded by a vowel the *a* is always
 syncretized in the singular except in the forms *śāman-a*,
vaṇi-n-a and *re-van-i*. The V is usually reduced to
van but there are four in *va* *ita-va*, *eva-ya-va*,
paṇi-va, *vi-bha-va*.

¹ When the suffix is preceded by a vowel from *śā* is usually syn-
 cretized with *śā* in the m.

² That of these ten is both a verb and a noun, while the
 others are only nouns. But according to the old suffixes
 I have not found any noun used in the m.

(cf. the noun *va*, *ya*, *ma*, *ta*).

4 *yū-v-an*, n. *youth*, otherwise regular, forms its weakest stem, *yūn*, by Sandhi-rasana and contraction¹ (*yu-un*).

SINGULAR	DUAL	PLURAL
N. <i>yuva</i>	N.A. <i>yuvan-a</i>	N.V. <i>yuvan-as</i>
V. <i>yuyan</i>		
A. <i>yuvān-an</i>		A. <i>yun-as</i>
D. <i>yuv-e°</i>		I. <i>yuva-bhis</i>
G. <i>yūn-as</i>		D. <i>yūva-bbhas</i>

5. *maghā-van* 'bountiful', an epithet of Indra, also forms its weakest stem, *maghōn*, by Sandhi-rasana and contraction (*maghā-un*).

SINGULAR	DUAL	PLURAL
N. <i>magha-va</i>	<i>maghā-vāu-a</i>	<i>magha van-as</i>
V. <i>māgha-van</i>		
A. <i>maghā-van am</i>		A. <i>maghon-as</i>
G. <i>maghon-as</i>	<i>maghōn-on</i>	<i>maghōn-ūm</i>

6. *udhan* n. *valley* supplements the N. c. with *udhar* and *udhas*; before consonant endings, the latter stem also occurs pl. L. *udhas-an*.

93 The root *han*, which forms the final member of thirty five compounds, in the RV. follows, for the most part, the analogy of derivative stems in *an*. The strong stem is

¹ (p. 121) *yuvān* and *yun*.

² The stem retains the accent because it represents a disyllable, *ap-śvān*.

³ The supplementary stem *maghā-vant* is also used in the following cases. N. *maghāvan*. Pl. I. *maghāvad-bhis*. D. *maghāvad-bhyas*. L. *maghāvat-su*.

-*nan* (with a long vowel in the N. s. only), the middle is -*hā*, and the weakest -*ghn*.¹ The cases that occur would in the compound *vr̥tra-nān* *vr̥tra-shūna* be:

SINGULAR	PLURAL	PROPR.
N. <i>vr̥tra-nā</i>	N.A. <i>vr̥tra-nān-ā</i> , - <i>au</i>	N. <i>vr̥tra-nān</i> as
V. <i>vr̥tra-nān</i>		A. <i>vr̥tra-ghn-ā</i>
2. <i>vr̥tra-nānāu</i>		
I. <i>vr̥tra-ghn-ā</i>		f. <i>vr̥tra-hē-bhis</i>
II. <i>vr̥tra-ghn-ā</i>		
III. <i>vr̥tra-ghn-ā</i>		
IV. <i>vr̥tra-ghn-ā</i>		

3. Adjectives in *ān*.

2) These words too end in *ān* which generally expresses the meaning of *word* (on the same stem as are the adjectives in *ān* (see below) and is preceded by *y* or *v*).

Most of these words have a weak form in *re* and about six of them which they are in contraction of recent origin, but the accent is on the *ā*. They are inflected in the same way as the *ān* being formed with *i* from the weak form *re* (the *i* is occurring in the pl. are the N. s. and in the N. s. A. s.).

The form *vr̥tra-nān* is made from *vr̥tra-nā* turned into *nān*, *vr̥tra-nān*.

¹ The *ā* preceds (to the *ā*) *vr̥tra-nān*, *vr̥tra-nān*, the *ā* in the *ā* is not *vr̥tra-nān* but *vr̥tra-nān*.

From by the *vr̥tra-nān*, which has, however, practically got the *ā* in the *ā* of *vr̥tra-nān*.

² *vr̥tra-nān* is a *vr̥tra-nān* for *vr̥tra-nān* in *vr̥tra-nān* and *vr̥tra-nān*.

³ This is the general rule of the RV, but not of the AV. The *ā* in *vr̥tra-nān* is *vr̥tra-nān*, *vr̥tra-nān*.

MASCULINE.

SINGULAR	DATA.	PLURAL.
N pratyāñ (61)	N. A. pratyāñ-a, au	N. <u>pratyāñ</u> -as
A pratyāñ-a-m		A. <u>pratyāñ</u> -ān
I pratyāñ-a		
U pratyāñ-ō		
U pratyāñ-āb		
I. pratyāñ-i	I. pratyāñ-ōi	

ИГЛУ ГИ Б.

1. A. priručak priručnik

n Other word, similarly declined as .

STRONG'S	MINOR HEB.	WILSON'S HEB.
וַיִּבְרָא אֱלֹהִים	ay ak	uñ
אֶת-הַשָּׁמַיִם וְאֶת-	sayn- / ek	sayn-10
הָאָרֶץ יְהִי עֵשֶׂה	in y ak	in ak-1
וְהָאָרֶץ מְלֵאָה	ud ak	ud-10 ⁴
בְּחַיֵּי הַיָּם וּבְחַיֵּי	an ak	unne
הָאָרֶץ וְהָאָרֶץ	vayn-ak	vayn

1 About a dozen stems, in which the *añe* is preceded by a word ending in *a*, have no weakest form. Such are *spanic backw.* and, *ervanc mithw.* and, *avanc downw.* *devanc go* and *paranc turn* over, *pranc round*. The only

[illegible]

They are also cited by analogy

It is thus that the place of this access from which the weak
 (1011) is (1011) is formed

1, though, not precedes the *o* in the suffix, by analogy.

formed by adding *ī* to the weak stem (when there are two stems) or the weakest (when there are three); e.g. *adat-ī* (m. *adánt*); *dhenumát-ī* (m. *dhenumánt*), *ámavat-ī* (m. *ámavant*); *arkín-ī* (m. *arkín*); *návyas-ī* (m. *náviyāms*); *jagmúṣ-ī* (m. *jagm-i-vāms*); *sam-rājñ-ī* (m. *rājan*), *maghón-ī* (m. *maghāvan*), *-ghn-ī* (m. *-hán*); *pratic-ī* (m. *pratyāñ*); *avitr-ī* (m. *avitár*).

a. The f. of the present participle active of the first conjugation (125) is made from the strong m. stem in *ant* (cp. 156); that of the second conjugation from the weak stem in *at*; e.g. *bhávant-ī* *being*, *uchánt-ī*¹ *shining*, *púṣyant-ī* *obtaining abundantly*, *codáyant-ī* *urging*; but *ghnat-ī* (m. *ghnánt*) *slaying*, *píprat-ī* *furthering* (m. *píprat*), *kṛṇvat-ī* (m. *kṛṇvánt*), *yujjāt-ī* (m. *yujjánt*) *yoking*, *punat-ī* (m. *punánt*) *purifying*.

b. The f. of the simple future participle is formed like the present participle of the first conjugation: *sū-ṣyant-ī* *about to bring forth*, *san-isyánt-ī* *going to obtain*.

c. Adjectives in *van* form their f. in *var-ī*; e.g. *pí-van* (*πίων*) *fat*, f. *pí-var-ī* (*πίερα* = *πίερα*). The f. of the irregular *yú-v-an* *young* (91. 4) is *yuva-tí*.

Irregular Nouns with Changeable Stems.

96. 1. *ap* f. *water* lengthens its vowel in the strong cases du. and pl. and substitutes *t* for *p* before *bh*. The forms occurring are:

Sing. I. *ap-á*. Ab.G. *ap-ás*. Du. N. *ápā*.² Pl. N.V. *áp-as*. A. *ap-ás*. I. *ad-bhis*. D. *ad-bhyás*. G. *ap-ám*. L. *ap-sú*.

2. *anaḍ-váh* m. *ox* (lit. *cart-drawer*, from *ánas* + *vah*) has three stems: the last syllable is lengthened in the strong stem *anaḍ-váh*; and shortened by Samprasāraṇa in the weakest *anaḍ-úh* and in the middle *anaḍ-úd* (dissimilated

¹ The weak stem appears once in *siñc-at-ī* *sprinkling* beside the regular *siñc-ánt-ī*.

² In a compound.

a. The N.A. neuter forms are : Sing. *priyá-m*. Du. *priyé*. Pl. *priyá*¹⁴ and *priyá-n-i*.¹⁵

a. In the Brāhmaṇas and Sūtras the D. s. f. ending *ai* is used instead of the Ab.G. ending *ās* both in this declension and elsewhere (98. 3 a); e. g. *jirṇāyai tvacaḥ* of dead skin.

2. Radical *ā* stems, m. and f.,¹⁶ are common in the RV., being formed from about thirty roots. Most of them appear only as the final member of compounds, but four are used as monosyllables in the m. : *jā* child, *trā* protector, *dā* giver, *sthā* standing; and seven in the f. : *kṣā* abode, *khā* well, *gnā* divine woman, *jā* child, *jyā* bowstring, *mā* measure, *vrā* troop.¹⁷ The forms occurring in the oblique cases are so

⁶ The form *amba*, occurring thrice in the RV., may have a V. meaning, *O mother!* The VS. and TS. have the V. *āmbe* as from a stem *āmbā* mother.

⁷ This form seems to consist of a double ending : *as-as*. The form in *as* is about twice in the RV. and twenty-four times in the AV. as frequent as that in *asas*.

⁸ That the ending was originally *-ns* is shown by the Sandhi (40. 2); cp. Gothic *-ans*, Gk. inscr. *-ovs*.

⁹ This ending is preserved in such Greek datives as *ἱπποῖς*. It is slightly commoner in the RV. than *priyābhis*, but in the AV. it is five times as common. It is almost always used in the Brāhmaṇas.

¹⁰ The *n* seems to have been due to the influence of the *n* stems.

¹¹ The *u* of *su* is almost invariably to be read with hiatus, even before *u*.

¹² This form is rare in the RV., being probably due to the influence of the many masculines.

¹³ The *du*. in *ā* is more than seven times as common as that in *an* in the RV.

¹⁴ The form in *ā* is commoner in the RV. than that in *āni* in the proportion of three to two. In the AV. the proportion is reversed.

¹⁵ This form is due to the influence of the *an* stems, which form their n. pl. in both *ā* and *āni*, e. g. *nāmā* and *nāmāni*.

¹⁶ There are no distinctively *n*. forms, as the radical vowel in that gender is always shortened to *a*, and the stem is then inflected according to the derivative declension.

¹⁷ These stems become less common in the later Saṃhitās, where they often shorten the final vowel to *a*, and are then inflected like derivative *a* stems.

rule that some endings, such as those of the L and the G L du, and the G pl are not represented at all. The m always takes s in the N s., but the t. often drops it, doubtless owing to the influence of the derivative ā stems. The radical vowel i, dropped before the endings e' and as of the D and G. The forms actually occurring, if made Lora ja *child m. f* would be

Sing. N ja-s, t al o ja A jam I ja D j-é G j-ā.
V ja-s

Dual N A V ja and jau I ja-ohyam

Plur. N jas. A jās I. ja-bhis D jā bhyas. Ab.
jā bhyas. L ja-sr.

a. The nominally formed in derivative form in a follow the rule of the radical ā stems.

The strong stem of pathim pāśāth Rv pāthā only. N pāthas. A pāthān. P N pāthas. The ā has been dropped in pātham. Sing. N pāthā. A pāthām. P N pāthān. From the above it will be seen that the stem of pāthā is a *ya* 'ye

usāna m, a e t, hā vā. nke t nē m. A usānam. D usāno m. ntha *churunt* and and nupāśe. The ā is a radical ā stem.

3. Radical ā stems, in number about twenty, consist almost entirely of stems in which a that has been shortened to a. Excepting kha n *aperture* they appear as final members of compounds only, e. g. prathama-ā *first born*. -ha *slaying* is a reduced form of hā e. g. śāśa-ha *slaying new*.

98 B. Stems in i and u (m f.)

Both declensions only are a large number of nouns of all genders. But the 1 declension contains comparatively few ā stems and excepting the N s. and pl. n forms are

¹ N t. however, in most of the dative infinitives e. g. pāśā dāt gē m pāśā tē e, pāśānam nāt (3. 16.)

² Contrary to the rule generally applicable to monosyllabic stems, the ā does not remain on the radical syllable throughout.

rare in it, not occurring at all in several cases. In the u declension the masculines greatly preponderate, being about four times as numerous as the f. and n. stems taken together, while the neuters here greatly outnumber the feminines. The inflexion, which is closely parallel in both groups, is practically the same in all genders except that the N.A. s. and pl. n. differ from the m. and f., and the A. pl. m. and f. differ from each other. The final vowel of the stem shows Guna in three of the weak cases of the s. (D.Ab.G.), as well as in the V. s. and the N. pl. m. f., while it is abnormally strengthened in the L. s. The normal ending as of the Ab.G. s. is reduced to s, while that of the L. s. is always dropped in the i declension and usually in the u declension. The inflexion of the n stems has influenced the i declension in the I. s. only, but the u declension in the G.Ab. and L. also. Oxytone stems, when i and u are changed to y and v, throw the accent on a following vowel, not as Svarita, but as Udatta, and even on the nām of the G. pl., though the stem vowel in that case does not lose its syllabic value.

The adjectives *śuci-i* *bright* and *mādh-u* *sweet* may be used to illustrate the forms actually occurring :

SINGULAR.

	m.	f.	n.	m.	f.	n.
N.	śuci-s	śuci-s	śuci	mādh-u-s	mādh-u-s	mādh-u
A.	śuci-m	śuci-m	śuci	mādh-u-m	mādh-u-m	mādh-u
I.	{ śūcy-ā ¹ śūci-n-ā	{ śūcy-ā ² śūcī	śūci-n-ā	{ mādhv-ā ³ mādh-u-n-ā	mādhv-ā	mādh-u-n-ā

¹ Five stems in the RV. form their I. like śūcyā, but twenty-five (under the influence of the n declension) like śūcinā.

² This is the normal formation, but the contracted form in ī is more than twice as common in the RV. The latter is in the RV. further shortened to i in about a dozen words.

³ The normally formed I. in ā is made in the m. by only four stems, but that with nā by thirty in the RV.; in the n. the nā form is used almost exclusively.

	m	f.	n	m	f	n.
I) śucy-a	śucay-a ¹	śucaye	mádhav-a ²	madhav-a	mádhu-v-a ¹⁰	{madhu-n-a
Δ) śuce-s ¹	śuce-i	[śuce-s]	madho-s	madho-s	{mádho-s ¹¹	{madhn-n-as
Γ) śuce-s	śuce-s'	śuce-s	{mádho-s ⁸	madho-s	{madho-s ¹	{madhu-a-as ³
			{madhv-as			{mádhu-v ¹¹
L) śucā	śúca	śuca	{madhu-i ¹			{madhu-n-i ¹¹
	śucan	śucan	{madhu	madhu		{madhu
						{madhu-n-i
∇) śuca	śuce	[śuci]	madho	madho	mádhu	

DUAL.

N.A V	śuci	śuci	śuci	mádhu ³	madhu	mádhu-v ¹⁴
L) A)	śuci	bhyam				
U)	śucy-os			madhv-os	mádhu-v-os	madhu n-os ¹⁷

¹ śu m i t e c i t and śu m. śu, have any so n i śy-as

The form śu is more than twice as common as śu in ā in m and f

² The derivative śu and śu den s are the only ones that do not take a n m in the dual³ mādhu is often used as a D. The RV has seven derivatives in m, thirty-six for instance follow in the analogy of the s declension⁴ The RV has six forms according to the declension, e.g. vavaty-ās⁵ The form vādi on the altar occurs twice, is the only L form in set 6 with the normal ending i (vādi)

This type occurs from over sixty stems, the normal formation (vādi) is, from only three stems in the RV

⁶ The normally formed type mādhu as followed by six stems, the prevailing type mādhu- by over twenty in the RV⁷ Seven stems follow this type, while nineteen follow māthan in the RV⁸ From one stem also mādhu-e⁹ Once also mādhu-a¹⁰ Also mādhu-as, vāsv as.¹¹ Only in the form śānu-v.¹² The only example in RV. is vādi t u s c i s The VS has śānu-a t e c i t¹³ The only example is śānu-n-os (AV)

PLUCKA.

	m	f.	n.	m	f.	n.
N V	śucay-as'	śucay-as'	śucī- [*] śuci	mādhav-as	mādhav-as	mādhū- [*] mādhū
A	śūci-n'	śucī-s	śūci-n-i	mādhū-n'	mādhū-s	mādhū-n-i
1.	śuci-bhis			mādhū-bhis		
D.A	śuci-bhyas			mādhū-bhyas		
G	śuci-n-ām			mādhū-n-ām		
L	śuci-su			mādhū-su		

a Two or even three stems in the RV show forms according to the
 declension - dealer 107 in the D Ab G L s f o g birth 1. *sunderance*
 10 thirty-92, bhūmāf 64/ Ab (t) bhūmy-o- L bhūmy-ām Such
 forms in aa, ee are not much commoner in the AV. In B a i is
 regularly used instead of ae (cp 9/a a) Besides the numerous I s
 forms in aa he has half a dozen stems showing the influence
 of the declensions in the incipient use of the endings in the
 N A d u and m in the N A u l n

In the α decision the RV has only three forms following the word. If the α RV has a decision such as *zero*, *D*, *ten* or *G* as in (1), the α RV is followed by a full or half plural (see (2)). There are

1 The only steam tug taking orders and out which has the N pl
073 88 14 1

² The original end notes in both German and Swedish presented in the Swedish form of the original (39, 40).

About 100 stems in 1 in the PV have N pl forms according to the definition of Jensen, e.g. *avánay* stems beside *avánayas*.

The normal type was found 19 of about the same frequency in its shrunken form was, both together occurring about fifty times in the RV. The second type found occurs about fourteen times

¹ There is only one example of the 14 pl.m without Guna madhy-as itself counting four times.

* There are two examples of the N. pl. f. without *guna* - *mādhv-as* and *satā kṛtv as* *as long as hundred powers*.

The *c* type without ending is made from twelve stems, the form with shortened vowel being nearly twice as common as that with *ü*. The *c* or *d* type *mādhūm* is more frequent than *mādhū*.

¹ In R the D + t ending as is here regularly used instead of the Ab (3) ā

also some forms follow in the analogy of the declension A & bbuv-
ar from á bbuv markers and N au and pl in yuv i and yuv as nom
several stems derived with the suffix yu. Besides the numerous I
singulars m and n, there are many alternative n forms, in the
remaining cases of the S and N A pl, following the declension
D mádbu-ne, kámbu-iu Ab mádbu nas, ámbu-nas, G ámbu nas,
ámbu nas, drú-nas, mádbu nas, ámbu nas l áya-mi, saru ri daru
u N A pl ámbu mi, &

c. There is no example of a V \rightarrow N from an i stem, and the only one from an u stem is gūgula (iV). This seems to indicate that the V's in these stems were identical with the N.

Adjective in u often use this stem ʔi ɬə f ə l ə ː g ɬān kə, *otɬi ɬə* they from the 1 in u, ʔə ɬənu m, *ɬənu f ʔm* (let him), ɬə m ɬə ʔə ɬə m, *ʔə f ʔm* wide

d There are about a dozen stems in which final *e* seems to be reduced in a secondary sense, as representing a reduced form of *i* or *e* on final, in *u*. They are mostly in compounds formed with *du*, e.g. *ma du* 'my'. There are also about eight stem final *e* monosyllables in *u*, all of which except *du* *day* are final monosyllabic compounds, e.g. *zaphu* *du* 'innately full', besides some twelve stems in which *u* is radical in a secondary sense, as representing the shortened form of the vowel of three roots in *u*, e.g. *su pu* 'clarifying well' (*su* *mi pu* 'purify', *pari bu* 'narrow', *hi* *du* 'from', *hu* *tu*).

The inflexion of the radical λ and μ stems is exactly the same as that of the derivative λ and μ stems given above.

Irregularities.

99 *ī* pati (Gk. *πόσις*) m. *husband* is irregular in the D G L: *paty-e*, *páty-ur*, *páty-au*, while the *ī* in this sense has the nominal form *páty-a*. When it means *lord*, either as a simple word or as final member of a compound it is regular: D *patay-e*, *bḥas-patay-e*, G *pat-e-s*, *prajā-pate-s*, L *gó-patau*, while the *ī* in this sense is formed with *uā*: *pati-na*, *bḥas-patinā*. The *f* is *patni* (Gk. *πόρνια*) *wife* and *lady*.

¹ The anomalous ending appears to be due to the influence of the Alut in the names of relationship (101) and like picture of poster father.

Sing. N. dyāu-s (*Zēṣ* = *Διῶς*) A. div-am.¹ I. div-ā.
 D. div-é. Ab. G. div-ās (*Διῶς*). L. div-ī (*Διῖ*). V.
 dyāu-s' (*Zēṣ*).

Pl. N. div-as¹ A. m. dyām. f. div-as. I. dyu-bhis.²

100. U. Stems in *i* and *u* are mostly *f*, when substantives, but a great many as final members of compounds are adjectives used in the m. as well as f.

I. The *ī* stems are very differently inflected according as they are radical (*a*) or derivative (*b*). The analogy of the primary radical group (1) is closely followed both in inflexion and accentuation by a secondary group (2) of about eighty polysyllabic stems which though formed with derivative *ī*, are for the sake of clearness best treated as a division of the radical group.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension. The G. pl., however, preserves the normal ending *am* in one single form only (*dhī-am*), *nam* being otherwise always added. The N. s. always adds *s*. Accentuation on the final syllable of the stem is characteristic of this declension, and, except in monosyllabic stems, the acute remains on that syllable throughout. Before vowel endings the *ī* is split to *iy* in monosyllabic nouns, even when they are final members of compounds,¹ as A. *dhīy-am*, pl. N. *nānā-dhīy-as* *having diverse intentions*; but in nouns as final members of

¹ The stem *dhī* the Sanskrit form of *dyā*, proceeds its way into the stems *ecy*, *ā*, and N. pl. owing to the very frequent weak cases *div-ā*, &c. which taken together occur more than 300 times in the RV.

² *dyāu-s* to be pronounced as a disyllable. The *s* of the N. is retained in this form.

³ These two forms, which occur only in the RV. on passages borrowed from it, always mean *duy*.

⁴ Except accented *-dhī*, as *ī-dhām* (but *su-dhī* follows the general rule, as *su-dhīy-as*).

which are proper names: *Tiraści*, *Námi*. *Přthi*, *Mátali*, *Sóbhari*, besides *iástrī ruler*, *sirí weaver*.

The inflexion of these stems¹ differs from that of the radical i stems in three respects:—(1) no s is added in the N. s. m. or f.; (2) the endings diverge considerably from the normal ones, the s. A. taking m, the D. ai, the Ab.G. āw the L. ām, the pl. N.V.A. s; (3) stems accented on the final vowel shift the acute to the ending in the weak cases of the s., in the G.L. du., and in the G. pl.

a. RADICAL STEMS.

b. DERIVATIVE STEMS.

- | | | |
|-----------------------------------|---|---------------------------|
| 1. <i>dhī</i> f. <i>thought</i> . | 2. <i>rathī</i> m. f.
<i>character</i> . | <i>devī</i> f. <i>god</i> |
|-----------------------------------|---|---------------------------|

SINGULAR.

N	<i>dhī-s</i>	<i>rathī-s</i>		<i>devī</i>
A.	<i>dhīy-am</i>	<i>rathī-am</i>		<i>devī m</i>
I	<i>dhīy-a</i>	<i>rathī-a</i>		<i>devy-a</i>
D.	<i>dhīy-é</i>	<i>rathī-e</i>		<i>devy-ái</i>
Ab.	<i>dhīy-as</i>	<i>rathī-as</i>	Ab. G.	<i>devy-as</i>
			L.	<i>devy-am</i>
V.		<i>ráthī</i>	V.	<i>dévī</i>

DUAL.

N.A.	<i>dhīy-a, -an</i>	<i>rathī a</i>	N.A.	<i>devī</i>
			V.	<i>dévī</i>
I.	<i>dhī-bhyām</i>	<i>rathī bhyām</i>	D.Ab.	<i>devī-bhyan</i>
G.L.	<i>dhīy-ós</i>	<i>rathī-os</i>		<i>devy-ós</i>

¹ In the later language the derivative group (b) also has the secondary radical group (a 2) while borrowing from the latter the N.A.V. du. and the N.V. pl. forms.

PLURAL.

N. dhīy-as	rathī-as	devī-s
A. dhīy-as	rathī-as	devī-s
I. dhī-bhis	rathī-bhis	devī-bhis
	D. rathī-bhyas	devī-bhyas
G. dhī-n-ām ¹	G. rathī-n-ām	devī-n-ām
L. dhī-ṣu	L. rathī-ṣu	devī-ṣu
	V. devī-s	

a. Other words belonging to the secondary radical class (α 2) are : *kumārī girl* (A. *kumāriam*), *tandri weariness* (N. *tandris*), *dūtī messenger* (N. *dūtis*), *nadī stream* (A. *nadīam*), *lakṣmī mark* (N. *lakṣmīs*, A. *lakṣmīam*), *siṃhī lioness* (N. *siṃhis*, A. *siṃhīam*).

β. *strī woman*, originally a disyllable, is inflected as a radical monosyllabic stem in the sing. A. and pl. N.A.I. : *striy-am*; *striy-as*, *stri-bhis* (accent); but retains traces of its derivative origin in the s. N. *strī* (no s), D. *striy-āi*² (AV.), G. *striy-ās*, L. *striy-ām* (AV.).

II. The ū declension, which comprises both radical and derivative stems, is much more homogeneous than the ī declension. The inflexion of these two classes corresponds exactly to that of the two divisions of the radical ī declension. Practically all the stems in this declension are oxytones (including both the compound radical and the derivative stems).

a. In the radical class there are seven monosyllabic stems, five of which are f. : *ḍū gift*, *bhū earth*, *brū brow*, *syū thread*, *srū stream*; one m. and f. : *sū begetter and mother*; one m. : *jū speeding, steed*. There are further two reduplicated f. substantives and one adjective : *juhū tongue*, *juhū sacrificial spoon*; *jōgū singing aloud*. Finally, there are about sixty compounds, almost exclusively formed from about eleven roots, e. g. *pari-bhū surrounding*.

¹ *dhī-n-ām* occurs seven times in the RV., *dhīy-ām* only once, the latter being the only example of the normal ending.

² In B. this form is used for the G.; e. g. *striyai payaḥ woman's milk*.

u. The derivative class comprises two divisions: the one consists of about eighteen oxytone f substantives, several of which correspond to m or n stems in u accented on the first syllable, e.g. a-gru (in á-gru) *word*, the other and more numerous division consists of oxytone f adjectives corresponding to m oxytones, e.g. babbru (in babbru) *purple*.

The radical and derivative stems appear in the following table of conjugation taken chiefly out of this derivation (radical and derivative). The triple, however, takes the radical and derivative stems only, but not in all other. The N always adds a. Before vowel endings the u is put into uv in monosyllabic roots and rarely in compounds with roots ending in vowels when not closed by a consonant. In the majority of compounds corresponding to the RV. na m dhi la v¹ stems² the v is a v, but in some cases it is a. In A. bhuvam bhuvan³ j⁴ m but in bhuvan⁵ it is a m m.

The forms occurring in u are from bhu⁶ and tanu⁷ would be the following:

SINGULAR	
RADICAL.	DERIVATIVE
N bhu s	tanu-s
Δ bhu am	tanu-am
I bhuv-a	tanu-ā
	D tanu-c
Ab G. bhuv as	Ab G. tanu-as
L bhuv-t	L { tanu-t
	tanu
	V tanu

¹ The derivative stems show in the present tendency to be influenced by the inflection of the derivative. In the RV. has only one radical stem corresponding to the AV. but it is not clear, the RV. A. puros dhi m⁸ m⁹ m¹⁰ D. tanu m, m¹¹ tanu-ā. In B the D. ending m is used for as, e.g. dhenuvācāh¹² h¹³ c¹⁴ t¹⁵ m¹⁶.

² and m by the only two forms that occur bhuvā and jogavam.

³ It is however, not in the derivative stems a pru, kadra s¹⁷ c¹⁸ v¹⁹ s²⁰ m adjectives when preceded by y and in babhu ā ca²¹ m.

⁴ H m m and t m it is given below. s u (1 c c becomes a vowel is sh d h c o f to another in pronunciation, e.g. j²² n c h²³ t).

DUAL.

N.A. bhúv-ā	N.A. tanú-ā
I. bhū-bhyām	D. tanú-bhyām
L. bhuv-ós	L. tanú-os

PLURAL.

N. bhúv-as	N. tanú-as
A. bhúv-as	A. tanú-as
	I. tanú-bhis
G. bhuv-ām	D. tanú-bhyas
	G. tanú-n-ām

101. D. Stems in *ṛ* (m. and f.), which in origin are consonant stems in derivative *ar* or *tar*, closely resemble an stems (90) in their declension. Derivative stems in *ṛ* consist of two groups, the one formed with the original suffix *ar*, the other with *tar*. The former is a small group of only eight stems, the latter a very large one of more than 150. Both groups agree in distinguishing strong and weak cases. The strong stem ends in *ar* or *ār*, which in the weak forms is reduced to *r* before vowels and *ṛ* before consonants. Both groups further agree in dropping the final of the stem in the N. s. m. f., which case always ends in *ā*. They resemble the vowel declension in adding the ending *n* in the A. pl. m. and *s* in the A. pl. f.,¹ and in inserting *n* before the *ām* of the G. pl.² They have the peculiar ending *ur* in the G. s.³

1. The stems in *ar* are: m. *dev-ṛ* husband's brother, *nṛ⁴ mun*; f. *us-ṛ* dawn, *nānāndṛ* husband's sister, *svásṛ⁵* sister; n. *áh-ar* day, *údh-ar* udder, *vádh-ar* weapon, which

¹ Except *usr-ās*.

² Except *svásr-ām* and *nár-ām*.

³ Except *nár-as* and *usr-ās*.

⁴ This word is probably derived with the suffix *ar*.

⁵ In this word the *ṛ* is probably radical: *svá-sar*.

occur in the N.A. s. only.¹ The forms that occur of the first five stems are:

- a. Sing. A. devār-am. Pl. N. devār-as. L. devṛ-su.
 b. Sing. A. nār-am (ā-vép-a). D. nār-e. G. nār-as.
 L. nār i (Ep. Gk. ā-vép-i). Du. N.A. nār-a. V. nār-ā and
 nār-au. Pl. N.V. nār-as (Ep. Gk. ā-vép-es). A. nṛ-n.
 I. nṛ-bhis. D.A. nṛ-bhyas. G. nar-ām and nṛ-ṇ-ām.²
 L. nṛ-ṇi.

c. Sing. G. usr-ās. L. usr-ī and usr-ām.³ V. uṣer.
 Pl. A. usr-ās

d. Sing. G. vānāndur. I. nānāndari.

e. Sing. N. svāsa. A. svāsār-am. I. svasr-a. D. svāsr-e.
 Ab.(t. svās-ur. Du. svāsār-ā, -au. L. svāsr-os. Pl. N
 svāsar-as. A. svāsṛ-s. I. svāsṛ-bhis. G. svāsr-am⁴ and
 svāṣṛ-ṇ-ām.

2. This group includes two subdivisions, the one turning its strong stem in tar, the other in tar (Gk. τῆρ. τῶρ, Lat. -tor). The former consists of a small class of five names of relationship: three m., pī-tār *father*, bhra-tar *brother*, nap-tar *grandson*, and two f., duh-i-tar *daughter* and ma-tar *mother*, together with the m. and f. compounds formed from them. The second division consists of more than 150 stems (including compounds) which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These stems are never f., and only four are n.

In the tr declension three stems are to be distinguished: the strong, tar i tar; the middle, tr; and the weakest, tr. The names of relationship like the (una form,^b agent nouns the Vrddha form of the

¹ āb-ar and ūdh-ar form their other cases from the an stems āb-an and ūdh-an. Cp. 91. 6

² Often to be pronounced nṛṇām.

³ Following the analogy of the derivative i declension.

⁴ svasr-am and nar-ām are the only two forms of the r declension in which am is added direct to the stem

^b The strong stem nāp tar does not occur in the RV, napet taking its place.

strong stem. The inflexion of the m. and f. differs in the A. pl. only. The sing. G. is formed in *ur*, the L. in *ari*, the V. in *ar*; the pl. A. m. in *tñ*, f. *tñs*, G. in *tñām*.

The inflexion of the three stems *dā-tṛ* m. *giver* (δω-τήρ, *da-tor*), *pi-tṛ* m. *father* (πα-τήρ, *pā-ter*), *mā-tṛ* f. *mother* (μη-τηρ, *mā-ter*) is as follows:

SINGULAR.

N. <i>dātā</i>		<i>mātā</i>
A. <i>dātār-am</i>	<i>pitār-am</i>	<i>mātār-am</i>
I. <i>dātr-ā</i>	<i>pitṛ-ā</i>	<i>mātr-ā</i>
D. <i>dātr-é</i>	<i>pitṛ-é</i>	<i>mātr-é</i>
Ab.G. <i>dātúr</i>	<i>pitúr</i>	<i>mātúr</i>
L. <i>dātár-i</i>	<i>pitár-i</i> (πατέρ-ι)	<i>mātár-i</i>
V. <i>dátar</i> (δῶτερ)	<i>pitar</i> (Ju-piter)	<i>mátar</i> (μητερ)

DUAL.

N.A. <i>dātār-ā, -au</i>	<i>pitār-ā, -au</i>	<i>mātār-ā, -au</i>
I.D. <i>dātṛ-bhyām</i>	<i>pitṛ-bhyām</i>	<i>mātṛ-bhyām</i>
G.L. <i>dātr-ós</i>	<i>pitṛ-ós</i>	<i>mātr-ós</i>

PLURAL.

N. <i>dātār-as</i>	<i>pitār-as</i>	<i>mātār-as</i>
A. <i>dātñ</i>	<i>pitñ</i>	<i>mātñ-s</i>
I. <i>dātṛ-bhis</i>	<i>pitṛ-bhis</i>	<i>mātṛ-bhis</i>
D.Ab. <i>dātṛ-bhyas</i>	<i>pitṛ-bhyas</i>	<i>mātṛ-bhyas</i>
G. <i>dātṛ-ñ-ām</i>	<i>pitṛ-ñ-ām</i>	<i>mātṛ-ñ-ām</i>
L. <i>dātṛ-ṣu</i>	<i>pitṛ-ṣu</i>	<i>mātṛ-ṣu</i>
V. <i>dātār-as</i>	<i>pitar-as</i>	<i>mátar-as</i>

3. *dyó* m. f. *śhu* (cp. 99 5) is declined like *gó*. The forms occurring are. Sing. N. *dyáu-s'* (*Ζεύς*) A. *dyám* (Lat. *diem*). Ab C. *dyó-s*. L. *dyáv-u*. V. *dyáu-s* and *dyáu-s'* (*Ζεύ*).—Du. N. A. *dyáv-s*.—Pl. N. V. *dyáv-as*.

4. *nau* is inflected quite regularly as far as can be judged by the few forms occurring. Sing. N. *náu-s* (*ναῦς*) N. *nay-am* (*νηφι*). I. *nay-a*. Œ. *nāv ás* (*νηφός*). L. *nay-i* (*νηφί*).—Pl. N. *nay-as* (*νηφας*, *ναι-ας*). A. *náv-as* (*νηφας*). I. *náu-bhis* (*ναιφί*).

5. *gláu* occurs in two forms only: Sing. N. *gláu-s* and Pl. I. *glau-bhis*.*

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative *tara'* (τάκ. -τερο) and the superlative *tama* (τάκ. -τιμο) are regularly added to nominal stems (both simple and compound), substantives as well as adjectives, generally to the weak or middle stem; e.g. *pryá-tara* *dearer*, *tavás tais* *stronger*, *vápnis-tara* *more wonderful*, *bhagavat-tara* *more fortunate*, *virta-tara* *a more virtuous*, *bharm-davat-tara* *more than usually*, *súsvat-tamá* *most constant*; *ratna-dha-tama* *best best*, i.e. *of treasures*; *niranya-vasi-mat-tama* *best wealth*, i.e. *of golden axe*; *rathi tama* *the best charioteer*.

2. The final *s* of the stem is retained before these suffixes, e.g. *maim-tara* *requited* *ing* *versus* *tima* *most nearly*. And *n* is sometimes even inserted, e.g. *svabhā-tara* *more fragrant*, *rayin-tama* *more rich*.

* The same as the N. of *ayū* (99 5).

* The *s* is, of course, with the proper V. accent, but with anomalous retention of the N. *s*.

* The N. plural *as* also occurs in the Ab.

* These secondary comparatives and superlatives are commoner than the primary in the proportion of three to two.

and *sārva*¹ (120 b) The forms occurring in the *Saṃhitās* are:

m. s. N. *ēkas*. A. *ēkam*. I. *ēkena*. G. *ēkasya*. L. *ēkasmi*. Pl. N. *ōke*. D. *ēkebhyas*.
f s. N. *ōkā*. A. *ōkam*. I. *ēkaya*. G. *okasya*. Pl. N. *ōkas*.

n. s. N. *ēkam*. Pl. N. *ōkā*

2 *dvā* *two* is declined quite regularly as a dual, like *pryā* (97 A. 1). The forms occurring are:

m. N. *dvā*,² *dvān*. I. *dvābhyām*. G. *dvāyos*. L. *dvāyos*.
f. N. *dvé*. I. *dvābhyām*.
n. N. *dvé*. L. *dvāyos*.

3. *tri three* is declined in the m. n. pl. quite regularly, like *śuci* (98 B). The *f* stem is, *triś*,³ the inflexion of which differs in the N.A. from other *r* stems⁴ by adding the normal ending as to the unmodified stem. The forms occurring are:

m. Pl. *trāyas*. A. *trin*. I. *tribhis*. D. *tribhyās*. G. *urīnam*. L. *triṣu*.
f. N. *tisrās*. A. *tisrās*. I. *tisṛbhis*. D. *tisṛbhyas*. G. *tisṛṇam*.⁵
n. N.A. *tri*, *triṇi*.

4. *catur four* in the m. n. has the strong stem *cātvar* (cp. Lat. *quatuor*). In the G. pl., though the stem ends in

¹ The only form of the Ab s. occurring, *ekas*, follows the nominal declension; it is used in forming compound numerals *ēkan nā trimśat* 29, &c. (Ts.), *ēkasmat*, used in the same way, occurs in a B. passage of the TS.

² The dual form is retained in the numeral compound *dvā-das* 12. Otherwise *dvi* is used as the stem in compounds, as *dvi pad* 6, 7, and in derivation as *dvi dhā* in *two ways*, &c.

³ Probably for *tri-ś*, formed like *śvś* or (101 1, note 5).

⁴ Except *nar-śa* (101 1 c).

⁵ Once written *triṇām*, though the *r* is actually long metrically.

of the first four is somewhat irregular. The stems of the ordinals from *eleventh* to *nineteenth* differ from those of the corresponding cardinals only in being accented on the final syllable. The inflexion differs from that of the latter in following privs. Thus *ekadāśa eleventh* forms the cases *nom A* *ekadāśam* *Pl N* *ekadāśāśas* *A* *ekadāśam* *I* *ekadāśam*.

The ordinals from *twentieth* to *seventy* (including their compounds), which also end in accented ā, seem to be abbreviated forms of the corresponding cardinals, e.g. *catvāriṃśa fortieth*.

The ordinals *hundredth* and *thousandth* are formed with the prefix *śata-* and *śaśa-* respectively, accented on the final syllable *śa-ta-maśa*, *śaśa-ma-taśa*.

1st <i>prathamā</i> f m	2nd <i>puñce-ma</i> , f m
3rd <i>tryaśa</i> f m	6th <i>ṣaṣ-ṭha</i> (100 cities)
4th <i>catvā</i> f m (1000)	7th <i>sapta-ṭha</i>
5th <i>pañca</i> f m (10000)	8th <i>asṭa-mā</i> (100000)
9th <i>ṣaṣ-ṭha</i> f m (1000000)	10th <i>ast-ama</i>
11th <i>navā</i>	11th <i>nava-ma</i>
12th <i>daśa</i> f m (10000000)	12th <i>daśa-ma</i> (100000000)
13th <i>trayaśa</i> f m	13th <i>trayaśa-ma</i>
14th <i>catvāriṃśa</i> f m	14th <i>catvāriṃśa-ma</i>
15th <i>pañcaśa</i> f m	15th <i>pañcaśa-ma</i>
16th <i>ṣaṣ-ṭha</i> f m	16th <i>ṣaṣ-ṭha-ma</i>
17th <i>saptaśa</i> f m	17th <i>saptaśa-ma</i>
18th <i>asṭaśa</i> f m	18th <i>asṭaśa-ma</i>
19th <i>navāśa</i> f m	19th <i>navāśa-ma</i>
20th <i>śata</i> f m	20th <i>śata-ma</i>
21st <i>śatā</i> f m	21st <i>śatā-ma</i>
22nd <i>śatāśa</i> f m	22nd <i>śatāśa-ma</i>
23rd <i>śataśaśa</i> f m	23rd <i>śataśaśa-ma</i>
24th <i>śataśaśaśa</i> f m	24th <i>śataśaśaśa-ma</i>
25th <i>śataśaśaśaśa</i> f m	25th <i>śataśaśaśaśa-ma</i>
26th <i>śataśaśaśaśaśa</i> f m	26th <i>śataśaśaśaśaśa-ma</i>
27th <i>śataśaśaśaśaśaśa</i> f m	27th <i>śataśaśaśaśaśaśa-ma</i>
28th <i>śataśaśaśaśaśaśaśa</i> f m	28th <i>śataśaśaśaśaśaśaśa-ma</i>
29th <i>śataśaśaśaśaśaśaśaśa</i> f m	29th <i>śataśaśaśaśaśaśaśaśa-ma</i>
30th <i>śataśaśaśaśaśaśaśaśaśa</i> f m	30th <i>śataśaśaśaśaśaśaśaśaśa-ma</i>

The forms of the ordinals from *hundredth* to *thousandth* have been noted in the preceding section under the heading *Pratimā*.

Such forms are not recorded in the AV.

The forms of the ordinals from *hundredth* to *thousandth* are due to the influence of the *śata* and *śaśa*.

The forms of the ordinals from *hundredth* to *thousandth* have been noted in the preceding section under the heading *Pratimāśya* and *Pratimāśyaśya*.

The forms of the ordinals from *hundredth* to *thousandth* are due to the influence of the *śata* and *śaśa*.

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11th	eka-daśa		52nd	dva-paṇcaśa (R)
12th	eka-vimśā		61st	eka-śaṭ-ta (B)
13th	catuṣ-trimśa (B)		100th	śata tama
40th	catvarimśa		1000th	sahasra tama
48th	asta-catvarimśa			

NUMERAL DERIVATIVES

108. A number of derivative chiefly adverbs, are formed from the cardinal

a. Multiplicative adverbs *sa-kāton* (lit *one making*) *dvī-śatā* (lit *80's*, Lat *80's*) *tri-śatā* (lit *90's*, Lat *90's*) *catuṣ-śatā* (for *catvā-śa*) Other derivatives are formed by the prefix *tri-* and the form *śatā* (probably *makaśa* *śa* pl or *śatā*) which is used as a separate word except in *asta-kṛtiśa* (AV) *eight times* *catvā-śatā* (AV) *four times* *bhūti-kṛtiśa* *many times*

b. Adverbs of manner formed with the suffix *dha* *dv-ukha* *in two ways* *tri-ukha* *in three ways* *catv-ukha* *in four ways* *pañca-dha* *in five ways* *ṣaṭ-dha* *in six ways* *asṭa-dha* *in eight ways* *viṁśa-dha* *in twenty ways*

A few multiplicative adjectives derived with the suffixes *a*, *īya*, *vaya* meaning *fold* *traya* *threefold*, *trayaś* *threefold*, *divya* *divine* *catv-īya* *fourfold*

PRONOUNS

109. Pronouns differ from nouns both in origin and declension. They are derived from a small class of roots with a demonstrative sense and they have several distinct peculiarities of inflexion. These peculiarities have in varying degrees been extended to several groups of adjectives.

A. Personal Pronouns.

This class displays the greatest number of peculiarities: they are for each person derived from several roots or combinations of roots: they are specially irregular in inflexion: they do not distinguish gender, nor to some extent even number: some possible genders in form, a few have no apparent correspondence: in two of them the A. plural does duty as I also.

SINGULAR

PLURAL

N	ah-am I	ay ān <i>that</i>	vay ar <i>we</i>	yū-y-ān <i>ye</i>
A.	uam me	tv am <i>thou</i>	asmā <i>us</i>	yamnan <i>you</i>
I.	ma-y-a <i>I &c</i>	ayā <i>but &c</i>	asma <i>but &c</i>	
		(tvā y-a <i>but &c</i>)	u	
D.	ma-hyam <i>I to</i>	au-hyāi <i>I to</i>	oema hlyaw <i>for us</i>	yusma-bhyam <i>for you</i>
Ab.	mad <i>from me</i>	tvad <i>from thee</i>	asmād <i>from us</i>	yusmād <i>from you</i>
			is	iu
U.	ma-ma <i>of me</i>	tvā <i>of thee</i>	asmaka-m <i>of us</i>	yusmaka-m <i>of you</i>
			of us	of you
I.	ma-yā <i>I &c</i>	ayā <i>I &c</i>	asma-bu <i>us</i>	yusmā <i>in you</i>
		(tvā yā <i>I &c</i>)	us	

¹ (p I u) u p d

Only one form of the A. plural is found in the RV. The irregularity appears in the later literature.

asmān and yamnan are the two forms according to the nominal declension. The former corresponds to the pronominal element, asma and yam. The latter has the a, distinctly new from the former.

² asmān and yusmān are properly the A. and U. of the persons we, us, tvā and yamnan are.

³ yamnan is a new formation following the analogy of asmābhis. There is also a d. and s. D.

⁴ formed from a plural yam by the influence of ayān.

SINGULAR			PLURAL			
MASC	NEUT	REM	MASC	NEUT	REM	
N	sá-s ¹	tá-d	áti	té (rói)	tá	tá-s
				and		
A	tá-ra ²	tá-r	a m	tán	tán	tá-s
I	tá-r	tá-y-u		té bhyas, tá-s		tá bhyas
				(ró's)		
D	tá-smar ³	tá-ya ⁴		té bhyas		tá-bhyas
Ab	tá-s	tá-sya ⁵				
	tá-sya ⁶	tá-sya ⁷		té-s am ⁸		tá-s-am ⁹
I	tá-s	tá-sya ¹⁰		té-s		tá-s
	tá-s					

INFINITIVE

For the infinitive, see the table of the infinitive in the appendix. The infinitive is formed from the root of the verb and the suffix *-ta*.

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On the suffix *-ta*, see the table of the infinitive in the appendix. The infinitive is formed from the root of the verb and the suffix *-ta*.

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- m. Sing. N. *etá-s* (67, 48). A. *etám*. I. *etáua*. D. *etá-smai*. Ab. *etásmād*. G. *etásya*. — Du. N. *etá, etáu*. — Pl. N. *etó*. A. *etán*. I. *etébhis, etáis*. D. *etébhyas*.
- f. Sing. N. *etá*. A. *etám*. I. *etáyā*. L. *etásyam*. — Du. N. *etó*. Pl. *etás*. A. *etás*. I. *etábhis*. L. *etásu*.
- n. Sing. N. *etád*. Pl. N. *etá, etáu*.

2 *tyá* is derived from *tá* with the suffix *ya* and means *that*. It is common in the RV. but rare in the later Samhitās.¹ Unlike *tá* it is used adjectivally only, hardly ever occurring without its substantive. It never begins a sentence except when followed by the particles *u*, *cid*, *au*, or *sú*.

The forms occurring are:

- m. Sing. N. *tyá*.² A. *tyém*. G. *tyásya*. Du. N. *tyā*. — Pl. N. *tyé*. A. *tyan*. I. *tyébhis*.
- f. Sing. N. *tyā*. A. *tyám*. I. *tyā*. G. *tyásyās*. — Du. N. *tye*. — Pl. N. *tyás*. A. *tyā*.
- n. Sing. *tyad*. Pl. *tyā, tyām*.

3 A very rare derivative is *ta ká* *this little*, which occurs only twice in the RV. in the two A. sing. forms m. *taká-u*, n. *taká-d*.

4 *smá* seems to have the sense of an emphatic demonstrative.³ The forms occurring are: Sing. N. *smán*. V. *smā*. D. *smásmai* (n). Ab. *smásmād*. Pl. *smé*.

III. In the inflexion of the demonstrative which in the N. s. m. appears as *ayám* *this here* the two pronominal

¹ It is, I so found a few times in B.

See 48, note 3.

² It is generally given the meaning of *every*, *all*, but the above is the more probable sense.

roots *i* (which nearly always has a double ending) and *a*¹ are employed, the former in the N. (except the m. s.) and A., the latter in all the other cases. The A. s. m. f. starts from *i-m* (the A. of *i*), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem *imá*.²

SINGULAR.			PLURAL.		
	MASC.	NEUT.	FEM.	MASC.	NEUT. FEM.
N.	a-y-ám	i-d-ám	i-y-ám	i-m-é	(i-m-á i-m-ás
A.	im-ám ³	i-d-ám	i-m-am	i-m-an	(i-m-ani i-m-as
I.	e-ná ⁴		a-y-á ⁷	e-bhís	ā-bhís
D.	a-smái		a-syái	e-bhyás	ā-bhyás
Ab.	a-smád ⁵		a-syás		
G.	a-syá ⁶		a-syás	e-ṣ-ám	ā-s-ám
L.	a-smín		a-syám	e-ṣú	ā-sú

DUAL.

N.A. m. im-á, -áu. f. im-é. n. im-é. m. D.Ab. ā-bhyám.
m. G.L. a-y-ós.

¹ These two roots are frequently used in derivation; e.g. á-tra *here*, á-tha *then*; i-čā *now*, i-hā *here*, i-tara *other*.

² From this stem is formed the adverb imá-thā *thus*.

³ Here *i-m* is the A. of *i*, from which is also formed the A. f. *i-m* and the n. *i-d*, both used as particles.

⁴ Also twice *ena*. *enā* and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.

⁵ The Ab., according to the nominal declension, *ād* is used as a conjunction.

⁶ Both *asya* and *asmai* may be accented *ásya* and *ásmāi* when emphatic at the beginning of a Pāda. The form *imásya* occurs once in the RV. instead of *asyá*; and *imaśmai* in the AA. for *asmai*.

⁷ Instead of *ayá* the form *anáyā* occurs twice in the RV.; it is the only form from *ana* found in the Samhitās.

112. The demonstrative corresponding to *ayám* employed to express remoteness in the sense of *that there, you*, and having in the N. s. the curious forms m. f. *a-s-áu*, n. *a-d-ás*, uses throughout its inflexion the root *a*, but always in an extended form. The fundamental stem used in every case (except the N. s.) is *a-m* A. n. of *a*. This is extended by the addition of the particle *u* to *amu*,¹ which appears throughout the sing. (with *ū* in A. f.) except the N. In the pl. *amū* is the f. and *amí* the m. stem (except the A.).

The forms occurring are :

- m. Sing. N. *a-sáu*.² A. *a-m-ū-m*. I. *amū-n-ā*. D. *amū-šmai*. Ab. *amū-šmād*. G. *amū-šya*.³ L. *amū-šmin*.—
Pl. *amí*. A. *amūn*. D. *amí-bhyas*. G. *amí-šām*.
f. Sing. N. *a-sáu*.² A. *a-m-ū-m*. I. *amu-y-ā*.⁴ D. *amū-šyai*. G. *amū-šyās*.—Du. N. *amū*.—Pl. N. *amū-s*.
A. *amū-s*.
n. Sing. N. *a-d-ás*.⁵ Pl. N. *amū*.

a. The unaccented defective pronoun of the third person *e-na*⁶ (*he, she, it*) is declined in the A. of all numbers, besides the I. s. and the G. du.

A. sing. m. *ena-m*, f. *enā-m*, n. *ena-d*.—Du. m. *enau*,
f. *ene*.—Pl. m. *enān*, f. *enā-s*.

I. sing. *enena*. G. du. *en-os* (RV.), *enay-os* (AV.).

a. Another unaccented demonstrative pronoun restricted to the RV. (excepting one form in the AV. and the TS.) is *tva* meaning *one, many*

¹ This stem is used in derivation ; e.g. *amū-tas thence, amū-tra there, amū-thā thus* (B.).

² Here the pronominal root *a* seems to be compounded with *sa* extended by the particle *u* : *a-sā-u* and *a-sā-u*.

³ This is the only example of *šya* being added to any but an *a*-stem.

⁴ Used adverbially, with shifted accent.

⁵ Here the neuter *a-d* of the pronominal root *a* is extended with the suffix *as*.

⁶ Here we have the same *e* (L. of *a*) as in *ś-ka one, e-vā thus*.

a one, generally repeated in the sense of *one another*. The n. tvad meaning *partly* is also found in B. The forms occurring are:

Sing. N. m. tvas, f. tvā, n. tvad. A. m. tvam. I. m. tvena. D. m. tvasmai, f. tvasyai.—Pl. m. tve.

β. The pronoun *avā* this occurs only in the G. du. form *avās* in combination with *vām* meaning of *you two being such* (used like *sa* in *sā tvām thou as such*).

γ. The pronoun *āma*¹ this occurs only once in the AV. (also in the AB.) in the formula *āme 'hām asmi this am I*.

C. Interrogative Pronoun.

113. The interrogative *kā* *who? which? what?* used as both substantive and adjective, is inflected exactly like *tā*, excepting the alternative neuter form *kī-m*,² which instead of the pronominal *d* has the nominal *m* (never elsewhere attached to a stem in *i*). The forms occurring are:

m. Sing. *kā-s*. A. *kā-m*. I. *kēna*. D. *kā-smai*. Ab. *kā-smād*. G. *kā-sya*. L. *kā-smin*.—Du. N. *kāu*.—Pl. *kā*. I. *kē-bhis*. L. *kē-ṣu*.

f. Sing. N. *kā*. A. *kā-m*. I. *kā-y-ā*. G. *kā-syās*.—Pl. N. *kā-s*. A. *kā-s*. L. *kā-su*.

n. Sing. N.A. *kā-d* and *kī-m*,³—Pl. N. *kā* and *kāni*.

a. In derivation the stems *ki* and *ku* as well as *ka* are used; e. g. *kī-y-ant* *how great?* *kū-ha* *where?* *kā-ti* *how many?*

As first member of a compound *kad* occurs twice: *kat-payā* *greatly swelling*, *kād-ārtha* *having what purpose?* *kim* is similarly used a few times in the later *Saṃhitās* and the *Brāhmaṇas*; e. g. *kim-karā* *servant*.

b. *kā-ya*, an extended form of *kā*, occurring in the G. only, is found in combination with *cīd*: *kāyasya cīd* *of whomsoever*.

¹ From this pronoun are derived the I. and Ab. adverbs (with shifted accent) *amā* *at home* and *amād* *from near*.

² The N. s. m. is preserved as a petrified form in *nā-ki-s* and *mā-ki-s* *no one, nothing*.

³ The relative frequency of *kā-d* and *kī-m* is in the RV. as two to three.

D. Relative Pronoun

114. The relative pronoun *yá* *who, which, what* is declined exactly like *tá*. The forms occurring are

m. Sing. N. *yá-s* A. *ya m* I. *yónā'* and *yéna*. D. *yá-smāi*. Ab. *yá-smād* G. *yá-sya*. I. *yá-smin*.

Du. N. *ya, yáu* D. *yá-bhyām* G. *yá-yos*. I. *yá-yos* and *y-ós*.¹

Pl. N. *yá*. A. *yān*. I. *yé-bhis* and *yān*. D. *yé-bhyas*. G. *yé-g-ām*. I. *yé-nu*.

f. Sing. N. *yā* A. *yā-m*. I. *yā-y-ā*. G. *yā-syās*. L. *yé-syam*.

Du. N. *yé*. G.I. *yā-y-os*

Pl. N. *yo s* A. *ya-s*. I. *ya-bhis* D. *ya-bhyas* G. *yā-s-ām* L. *yā-su*

n. N. A. Sing. *yā-d*. Du. *yc* Pl. *ya, yān*

a. The stem of *yá* is used to form derivatives, e.g. *yá-tha-as*. It also appears as first member of a compound in *ya dīśa* *where like*. The neuter *yāi* is also once used thus in the RV. *yāi kāmā dīśing what*, and a few times, later, as *yād-devaiva* *along what duty* (K), *yāt-kārīn* *doing what* (SK).

¹ A form of the relative extended with the diminutive suffix *ka*, *yo ká* *he*, occurs only in the sing. N. m. *ya-kō-*, f. *ya ká*, and the pl. N. m. *ya-ké*.

E. Reflexive Pronouns.

115 a. The reflexive indeclinable substantive *sva-y-ānā'* *it* is properly used as a N. referring to all three persons. Sometimes, however its N. nature being forgotten, it is

¹ *yéna* is twice as common in the RV as *yéna*, but the Pāda text always reads *yéna*.

² The Ab., formed according to the nominal declension, *yād* is used as a conjunction.

³ *y-os* for *yá-y os* like *yuv-ós* for *yuvá-y-os* (p. 105, note 3).

⁴ Derived from *svá* with suffix *am* and interposed *y* (like *a-y-ām* from *a*).

used as an A. e.g. *dyoji svayām dhruī* I have yoked myself to the pole, or as agreeing in sense with another case. It occasionally means *spontaneously*.

tanu *body* is used in the RV. to express self in other cases than the N. and in all numbers. The reflexive pronoun *sya* and a possessive *ā* may be added; e.g. *yajasva tanvām* *consecrate thyself* and *yajasva tanvām tava svām* *consecrate thine own self*. The reflexive sense of *tanu* has disappeared in B.

ātman *I* is also in frequent use in the RV. of the incipient use of *ātman* as an reflexive pronoun. e.g. *ādātman dātmanā ātinanti* *pulling one another by P.* *Ā ātinanti* frequently this is used in the later Sanskrit (though never in the RV.) and in P.

atad *that* is a reflexive adjective referring to all three persons and numbers. It is inflected like an ordinary adjective (*puṣya*) in the RV. except the two isolated pronominal forms *atadim* and *svatadim*. The forms occurring are

1. SING. N. *atad* (late RV.) A. *atā* (I. *atāna* and *atānā*) D. *atā* (I. *atā*) A. *atā* (I. *atāna* and *atānā*) (RV.)

2. PL. *atāna* A. *atāna* I. *atānāna* and *atānā* B. *atāna* C. *atāna* D. *atāna* (RV.)

3. SING. N. *atā* (late RV.) A. *atā* (I. *atāna*) D. *atā* (I. *atāna*) (RV.)

4. PL. *atāna* A. *atāna* I. *atānāna* B. *atāna* (RV.)

5. SING. N. *atā* (late RV.) A. *atā* (I. *atāna*) D. *atā* (I. *atāna*) (RV.)

atad is also in frequent use in the RV. of the incipient use of *atad* as an reflexive pronoun. e.g. *vā yuktā atad* *and yoked to that* (RV.) and *atad* is also in frequent use in the RV. of the incipient use of *atad* as an reflexive pronoun. e.g. *vā yuktā atad* *and yoked to that* (RV.) and *atad* is also in frequent use in the RV. of the incipient use of *atad* as an reflexive pronoun. e.g. *vā yuktā atad* *and yoked to that* (RV.)

F. Possessive Pronouns.

118 Possessive pronouns are rare because the *ā* of the personal pronoun is generally used to express the sense which they convey.

a. The possessives of the first person are *mama-ka* and *māma-kā*¹ *my* and *asmā-ka* *our*. The forms occurring are:

Sing. D. *māmakaya*. G. *māmakaya*.

Sing. N. m. *mamakā-s*. n. *māmakā-m*. Pl. G. *māmakā-nām*.

Sing. N.A. n. *asmāka-m*.² I. *asinākēna*. Pl. N. m. *asmākasa*. I. *asmāke-bhiḥ*.

The n. s. *asmākam*, by far the commonest of these forms, is used as the G. pl. of the personal pronoun - *of us* (109)

b. The possessives of the second person are *tava-kā*³ *thy* (only D. pl. *tavakébhyas*), *tva* *thy* (only I. pl. f. *ivā-bhiḥ*), and *yusma-ka* *your*. Of the latter three forms occur: I. s. m. *yusmākēna*, pl. f. *yusmakā-bhiḥ*, and the N.A. n. *yusmākam* used as the G. pl. of the second personal pronoun - *of you*.

c. Besides being used reflexively *sva* is fairly often employed as a simple possessive, generally of the third person (like Lat. *suus*), *his*, *her*, *their*, but also of the second, *thy*, *your*, and of the first, *my*, *our*. The inflexion (116 c) is the same in both senses.

G. Pronominal Compounds and Derivatives.

117. With -*drś*⁴ in the RV. and other Samhitās, and with -*drkṣa* in the VS. are formed the following pronominal compounds: *i-drś*, *ta-drś*, *eta-drś* *such*, *ki-drś* *what like*, *yu-drś* *what like*, *i-drkṣa*, *eta-drkṣa* *such*.

¹ Both formed from the G. of the personal pronoun *mama*. There also occurs once in the RV. the derivative *mā-k-ina* *my*.

² The VS. has once the N. s. *asmākā-s* *our* formed like *mamakā* beside *māmaka*.

³ Formed from the G. *táva*.

⁴ In the Bṛhinnarā (SB.) -*drśa* begins to appear: *i-drśa*, *tī-drśa*, *yā-drśa*.

⁵ N. s. m. *ki-drśu*.

⁶ With the very anomalous I. s. *yādrśman*.

a With the suffix *ka*, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns *ta*, *yá sa*, and *asíu ta ká* 7: 17: (110-3) *ya ka uho* *whine* (1146, *sa-ká* (only N) 3 f *sa ká* *vakáú* N 3 f *it little* (V 3)

b With the comparative suffix *tara* derivatives are formed from *i*, *ku*, *yá* and *wa* with the superlative suffix *-tama* from the latter two (v) 129: 1 *tara eho*, *ka tara u* *ho of two* *ya-tara uh* *or which of two* *ka taraí eh o uh u* *or many* *va tama cho o uh eh* *of many*

118 a With *ti* derivatives with a numerical sense are formed from *ka*, *ku* and *ya* *ká ti hne many?* (Lit *quot*) *tá-ti o many* (Lit *totid*) *ya ti as many* No inflected form of these words occur. They appear in the sense of the N A pl only.

b With *vant* expressing the quantitative meaning of *much* derivatives are formed from *i* and *hi* *i-vant so much* *ni* *A* *ya* *pl* *iyat* *i* *D* *iyat* *hi-vant how much* *ing* *N* *n* *kiyat* *f* *kiyat* *D* *m* *kiyate* *I* *kiyati* (or *kiyat*)

c With *vant* in inflected derivatives from personal pronouns with the sense of *it* *attached to* and from others in the quantitative sense of *it* or *at* this *tva vant like thee*, *ind vant like me* *viva-vant de'ed to you two* (only D) *yuvavate* *vusma vant* *honoring to you* (only L pl) *yusnavatan* *etv vant* and *ta-vant so great*, *ya-vant as great*, *i vant so* *d* *is* *N* *n* *ivat* *D* *ia* *n* *ivate* *tr* *atav* *i* *A* *ni* *ivatu*), *hi-vant* *ho* *far* (G 3 *kiyatuv*)

In leun te Pronouns

119 a The only unple pronoun which has an undoubtedly indefinite case is *sama* (unaccented) *any* *every* The 1. forms that occur are in *A* *samam* *D* *samas* *mas* *Ab* *samamad* *G* *samasya* *I* *samasmin* *Pl* *N* *same*

b. Compound indefinite pronouns are formed by combining the particles *ca*, *cuna*, or *cid* with the interrogative *ká*; thus *kás ca any*, *any one*; *kás caná any one soever*, (*ecny*); *kás cid any*, *some*; *any one, some one*.

Pronominal Adjectives.

120. Several adjectives derived from or allied in meaning to pronouns, follow the pronominal declension (110) altogether or in part.

a. The adjectives that strictly adhere to the pronominal type of inflexion are *anyá other* and the derivatives formed with *tara* and *tama* from *ká* and *yá*. The specifically pronominal cases of the latter that have been met with are. Sing. N. u. *katará-d*, *yatara-d*; *katama-d*, *yatamá-d*. D. *katamá-smai* G. f. *katamá-syās* L. f. *yatamá-syām*. Pl. N. m. *katamé*, *yatamé*, *yataré* (K.). From *tara* occur in the Kāthaka Samhitā m. D. s. *itarasmai* and N. pl. *itare*. The forms of *anyá* that occur are.

m. Sing. N. *anyá-s*. A. *anya-m*. I. *anyena*. D. *anyasmai*. G. *anyá-sya*. L. *anyá-smin*. Pl. N. *anyé*. A. *anyán*. I. *anyé-bhis* and *anyáis*. D. *anyé-bhyas*. G. *anyé-ṣām*. L. *anyé-ṣu*.

t. Sing. N. *anyá*. A. *anyám*. I. *anyá-y-ā*. D. *anyá-syai*. G. *anyá-syās*. L. *anyá-syam*. Du. N. *anyé*. --Pl. N. *anyá-b*. A. *anyá-s*. I. *anyá-bhis*. G. *anya-ṣam*. L. *anya-ṣu*.

u. Sing. N. *anyá-d*. --Du. I. *anyá-bhyām* --Pl. N. *anyā*.

b. *viśva all*, *sārva whole*, *éka one* are partially pronominal, differing only in taking *u* instead of *d* in the N.A. s u. Thus:

Sing. D. *viśvasmai*.¹ Ab. *viśvasmād*.¹ L. *viśvasmin*.¹

¹ The RV. has the nominal forms D. *viśvaya*, Ab. *viśvat*, L. *viśve*, once each.

Pl. N. *viśve* G. m. *viśvoṣām*. f. *viśvasām*; but
sing. N. n. *viśvam*

Sing. D m. *sārvasmai*. f. *sārvasyai*. Ab m. *sārvasmād*.

Pl. m. N. *sarvo*. G. *sārveṣāu*. f. *sārvāsām*; but
sing. N. n. *sārvam*

Sing. G. f. *ékasyas* L m. *ékasmin*.¹ Pl. N. m. *éke*;
but sing. N. n. *ékam*

c More than a dozen other adjectives, having pronominal affinities in form or meaning, occasionally have pronominal case-forms (but always m instead of d in the N A. & n.):

1. Eight adjectives formed with the comparative suffixes *-tara* and *-re* and the superlative suffix *-ma*. *ut-tara* *higher*, *lower*:

Sing. Ab. f. *uttarasmad* and *uttarasmin* beside *uttarād* and *úttoro*. L. f. *uttarasyam* Pl. N. *uttare* G. *úttare-sam* (K)

apa-ra, *ava-ra*, *upa-ra* *lower* sing. L. *aparasmín* (K). Pl. N. m. *ápāre*, *ávare*, *upare* beside *aparāsas*. *ávarasas*, *uparāsas* and *uparā-*

ava-mā *lowest*. L. f. *avamāsyam*

upa-mā *highest*. L. f. *upamāsyam*

para-mā *middlest* sing. f. G. *paramasyas* L. *para-māsyam* Pl. m. N. *parainó* (K)

madhya-mā *middlest* sing. f. L. *madhyamāsyām*

2. Five other adjectives with a comparative or pronominal sense

pāra *uttermost* -sing. D m. *pārasmai*. Ab m. *pārasmad*. L. m. *parasmín* beside *pare* G. f. *parasvas*. Pl. m. N. *pāre* beside *parāsas* G. *pareṣām*

purva *prior* -ing. D. *purvasmai*. Ab. *purvasmād* L. *purvasmín* (K) f. *purvasyam*. Pl. N. m. *purve* (very common) beside *purvāsas* (very rare). G. m. *purveṣam*, f. *purvasam*.

netna ¹ other . sing. L. m. némasmin. Pl. N. m. néme, but G. nemānam (unaccented).

svā own (116c), otherwise following the nominal declension, has once sing. G. f. svāsyās and once L. n. svāsmīn.

samānā similar, common has once sing. Ab. n. samānāsmād beside samānāḥ.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: prathamā *first* has the sing. G. f. prathamāsyās; tṛtīya *third* has sing. L. f. tṛtīyasyām; ² ūbhaya *of both / inds* has pl. m. G. ūbhayoṣām and N. ūbhaye beside ūbhayasas and ūbhayās, ³ kévala *exclusive* has once pl. N. m. kévalo.

CHAPTER IV

CONJUGATION

121 Vedic verbs are inflected in two voices, active and middle. The middle forms may be employed in a passive sense, except in the present system, which has a special passive stem inflected with the middle endings. Some verbs are conjugated in both active and middle, e. g. kṛpo-ti and kṛpu-tō *makes*; others in one voice only, e. g. ās-ti *is*; others partly in one, partly in the other; e. g. vārtā-te *turns*, but perfect va-vārt-a *has turned*.

a. The Vedic verb has in each tense and mood three numbers, Singular, Dual, and Plural, all in regular use,

¹ Perhaps from nā + sma *we / the*.

² Cp. 107, note 4.

³ ubhā *both* is declined in the Du. only. N A. m. ubhā, f. ubhā. I. ubhābhyam. G. ubhayos.

are also passive participles, present, perfect, and future; the first being formed from the passive stem in *ya*, the other two from the root.

c. There are also gerunds, which are stereotyped cases (chiefly instrumentals) of verbal nouns and having the value of indeclinable active participles with a prevaillingly past sense; e. g. *gatvī* and *gatvāya* *having gone*.

d. There are about a dozen differently formed types of infinitives, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e. g. *idh-am* *to kindle*; *gān-tavāi* *to go*.

The Present System.

123. While the perfect, aorist, and future tenses add the endings directly (or after inserting a sibilant) to the root, the present group (that is, the present with its moods and participles, and the imperfect) forms a special stem, which is made in eight different ways by primary verbs.

The Eight Classes.

124. These eight classes are divided into two conjugations. In the first, which comprises the first, fourth, and sixth classes, the present stem ends in *a* and remains unchanged throughout (like the *a* declension). Thesecondary conjugations in *a* (desideratives, intensives, causatives, denominatives) as well as the future follow this conjugation in their inflexion. The second or graded conjugation is characterized by shift of accent between stem and ending, accompanied by vowel gradation. It comprises the remaining five classes, in which the terminations are added directly to the final of the root or to the (graded) suffives *no* or *nā*, and the stem is changoable, being either strong or weak.

A. First Conjugation.

125. 1. The first or Bhū class adds a to the last letter of the root, which being accented takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant; e. g. *jī conquer*. jāy-a; *bhu be*. bhav-a; *budh awake*. bódh-a.

2. The sixth or Tū class adds an accented ū to the root, which being unaccented has no Guṇa. Before this a final ī is changed to u.

3. The fourth or Div class adds ya to the last letter of the root, which is accented:¹ e. g. *nah bind*. nāh-ya; *div play*. div ya (ep. ī, īc).

B. Second Conjugation.

126. The strong forms are:

1. The singular present and imperfect active;

2. The whole subjunctive

3. The third person singular imperative active.

In these forms the vowel of the root or of the affix, being accented, is strengthened; while in the weak forms it is reduced because the terminations are accented.

4. In the ninth class the accented form of the affix is ná, the unaccented in or n, in the seventh they are respectively nā and a.

127. 1. The second or root class adds the terminations directly to the root (in the subjunctive and optative with the intervening modal suffix). The radical vowel in the strong form is accented and takes Guṇa if possible (125, 1);

¹ The weak form in some instances assumed by the root points to the ya having originally been accented (ep. 133 B 1).

² Except in the augmented (128 c) imperfect singular because the augment is invariably accented.

e. g. from *1 go*: sing. 1. é-mi, é-ṣi, é-ti; dvīṣ *hate*: dvéṣ-mi, dvék-ṣi, dvós-ṭi.

2. The third or reduplicating class adds the termination directly to the reduplicated root, which in the strong forms takes Guṇa if possible. Contrary to analogy, the accent is not in the majority of verbs belonging to this class, on the root in the strong forms, but on the reduplicative syllable (which is also accented in the 3. pl. act. and mid.).¹ Thus *bu sacrifice* Sing. 1. ju-hó-mi pl. 1. ju-hu mas; *bhr bear*: Sing. 1. bí-bhar-mi, pl. 1. bíbhr-más, 3. bí-bhr-ati.²

3. The seventh or infixing nasal class adds the terminations directly to the final consonant, before which ná is inserted in the strong and n in the weak forms, e. g. *yuj join*: yu-ná-j-mi, yuñj-má.

4. The fifth or nu class adds in the strong forms the accented syllable nó, which in the weak forms is reduced to na; e. g. *kṛ make*: kṛ-no-mi, kṛn-mas.

a. Four roots ending in n have the appearance of being formed with a suffix u, but this is probably due to the *u* of the root being reduced to the sonant na al, thus from *tan sn'k ta-nu* (1 a. en-nu). In the tenth Mandala of the RV the anomalous weak stem *aur u* appears three times (beside the normal *kr-nu*), and the strong stem *karo* in the AV. These stems gave rise to the eighth or u class of Sanskrit terminations.

b. The ninth or ṛa class adds to the root in the strong forms the accented syllable ná, which in the weak forms is reduced to nī before consonants and u before vowels. The root shows a tendency to be weakened. Thus *grabb seize*: gṛbh-ṇá-ni, pl. 1. gṛbh ṇi-masi and gṛbh-ṇi-mas, 3. gṛbh-ṇ ánti.

¹ It is doubtless as a result of this accentuation that these verbs lose the n of the endings in these two forms: *bíbhr-ati*, *bíbhr-ate*.

² The intensives conjugated in the active (179) follow this class.

³ The u is dropped before the m of the 1. pl. ind. act. and mid.

The Augment.

128. The imperfect, pluperfect, aorist, and conditional generally prefix to the stem the accented syllable *a* which gives to those forms the sense of past time.

a. This augment sometimes appears lengthened before the *u*, *y*, *r*, *v* of seven or eight roots: aor. *á-naṣ* (*naṣ attack*); impf. *ā-yunnak*, aor. *ā-yukta*, *ā-yukṣatam* (*yuj join*); impf. *ā-rīṣak* and aor. *ā-raik* (*ric leave*), aor. *ā-var* (*vṛ cover*); impf. *ā-vṛṇi* (*vṛ choose*); impf. *ā-vṛṇak* (*vṛj turn*), impf. *ā-vidhyat* (*vyadhi wound*).

b. The augment contracts with the initial vowels *i*, *u*, *r* to the Vṛjdhī vowels *ai*, *au*, *ār*: e.g. *āchat* impf. of *iś* *wish*; *aunat* impf. of *uñ* *rel*; *ār-ta* (Gk. *ᾠρ-τε*) 3. s. aor. mid. of *r* *go*.

c. The augment is very often dropped: this is doubtless a survival from the time when it was an independent particle that could be dispensed with if the past sense was clear from the context. In the RV. the unaugmented forms of past tenses are much more than half as numerous as the augmented ones. In sense the forms that drop the augment are either indicative or injunctive, these being about equal in number in the RV. About one-third of the injunctives in the RV. are used with the prohibitive particle *mā* (Gk. *μή*). In the AV. nearly all the unaugmented forms are injunctives, of which four-fifths are used with *mā*.

Reduplication

129. Five verbal formations take reduplication: the present stem of the third conjugational class, the perfect (with the pluperfect), one kind of aorist, the desiderative, and the intensive. Each of these has certain peculiarities, which must be treated separately under the special rules of reduplication (130, 135, 149, 170, 173). Common to all are the following:

General Rules of Reduplication.

1. The first syllable of a root (i.e. that portion of it which ends with a vowel)¹ is reduplicated; e.g. *budh perceive*: bu-budh.

2. Aspirated letters are represented by the corresponding unaspirated; ² e.g. *bhī fear*: bi-bhī; *dha put*: da-dhā.

3. Gutturals are represented by the corresponding palatals, ² h by j; e.g. *gam go*: ja-gam; *khan dig*: ca-khan; *han smite*: ju-ghan.

4. If the root begins with more than one consonant, the first only is reduplicated; e.g. *kram stride*: ca-kram.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e.g. *sthā stand*: ta-sthā; *skand leap*: ca-skand. But *svaj embrace*: sa-svaj (v is soft); *smi smile*: si-smi (ru is soft).

6. If the radical vowel, whether final or medial, is long it is shortened in the reduplicative syllable; ³ e.g. *dā give*: da-da; *rādh succeed*: ra-rādh.

Special Rule of Reduplication for the Third Class.

130. *r* and *ṛ* are represented in reduplication by *i*; e.g. *bhr bear*: bi-bhar-ti; *pṛ fill*: pī-par-ti. The root *vṛt turn* is the only exception: va-var-ti-ti.

a. Thirteen roots also reduplicate ā with *i*,⁴ while nine do so with *a*.

¹ This is not always the case in the reduplication of intensives (173 b).

² There are some exceptions to this rule in the reduplication of intensives (173, 3).

³ This rule does not apply to intensives (173), nor for the most part to the reduplicated aorist (149, 2), and in the reduplicated perfect it is subject to numerous exceptions (150, 9).

⁴ Three of these, *pa drink*, *sthā stand*, *han lay*, have permanently gone over to the *a* conjugation, while *ghra smell* is beginning to do so.

Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative which is characterized by o^1 in the first, and $yā$ and i^2 in the second conjugation. The present indicative has the primary (m, si, ti, &c.), and the imperfect, the optative, and (with some modifications) the imperative have the secondary terminations (m, s, t, &c.), while the subjunctive fluctuates between the two. Of the other tenses the future takes the primary, and the pluperfect and the aorist, with the benedictive and the conditional, take the secondary terminations, while the perfect has in the active (with many variations) the secondary, and in the middle the primary endings.

The following distinctions between the two conjugations should be noted. In the first or a conjugation (as in the a declension) the accent is never on the terminations, but always on the same syllable of the stem (the root in the first and fourth, the affix in the sixth class), which therefore remain unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is reduced in the weak forms by the shifting of the accent to the endings. In the second conjugation therefore the endings are accented except in the strong forms (126). The same applies to the unaugmented imperfect (128).

* That is, a coarsening with the final a of the stem, e.g. bhāv-o bhāva i.

² That is, the modal affix shows vowel gradation (h b).

ACTIVE.

PRESENT.	IMPERFECT.	OPTATIVE.		SUBJ.	IMPV.
		1st conj.	2nd conj.		
1. mi ¹	(a)-m ⁵	īyam ³	yām	āni, ā	--
2. si	s	is	yās	a-si, a-s	—, tāt ⁹ dhi, hi }
3. ti	t	it	yāt	a-ti, a-t	tu
1. vas ¹	va ¹	iva	yáva	ā-va	—
2. thas	tam	itām	yātām	a-thas	tam
3. tas	tām	itām	yātām	a-tas	tām
1. masi, ² mas ¹	ma ¹	ima	yāma	a-ma	—
2. tha, thana ³	ta, tana ⁶	ita	yāta	a-tha	ta, tana ¹⁰
3. (a)-nti ⁴	(a)-n, ur ⁷	iyur	yūr	a-n	(a)-ntu ⁴

¹ The final a of the stem in the first conjugation is lengthened before m or v bhāvā-mi, bhāvā-vas.

² In the RV. masi is more than five times as common as mas, but in the AV. mas is rather commoner than masi.

³ The only example of the ending thana in the a conjugation is vada-thana.

⁴ Reduplicated verbs and others treated as such drop the n in the 3. pl. ind. pr. and impv. act. In the whole second conj. the n is dropped in the 3. pl. pres. impl. impv. mid.

⁵ m in the first (ā-bhava-m), am in the second (ā-dves-am).

⁶ There are no examples of this ending in the a conjugation.

⁷ The ending ur is taken by nearly all the verbs of the reduplicating class and by several of the root class.

⁸ These endings coalesce with the final a of the stem to aya-m, es, et, &c.

⁹ Verbs of the a conjugation have normally no ending in the 2. s. impv.; but they not infrequently add tat, which occurs in B. also. In the graded conjugation dhi, hi, tāt are added to the weak stem, and āna in some verbs of the ninth class: e.g. ad-dhi, āpū-dhi; āpū-hi, pūnī-hi; āś-ana; vit-tāt, kṛpū-tat.

¹⁰ Only two examples occur in the a conjugation. bhāja-tana and uāhya-tana.

MIDDLE.

PRESENT.	IMPF.	OPTATIVE.	SUBJUNCTIVE.	IMPERATIVE.
1. e	i ²	īya ⁴	ai	—
2. se	thas	i thas	a-se, a-sai ^b	sva
3. te	ta	ī-ta	a-te, a-tai ^c	tām } ām }
1. vāhe ¹	vāhi ¹	ī-vāhi	a-vāhai	—
2. ethe ¹ (1) āthe (2)	etham (1), ātham (2)	i-y-athāmi	aithe	ethām ¹ (1) athām (2)
3. ete ¹ (1) āte (2)	etam ¹ (1), ātam (2)	ī y-atāmi	aito	etām ¹ (1) ātām (2)
1. māhe ¹	māhi ¹	ī māhi	ā-māhai ā-mahe }	—
2. dhve	dhvam	i dhvam	a-dhvai	dhvam
3. nta (1), āta (2)	nta (1) āta (2)	i-r-on	a-ntai ¹ } a-nta ¹ }	ntām (1) ātām (2)

¹ The final *a* of the first conjugation is lengthened before *m* and *v*.² This *i* combines with the final *a* of the first conjugation to *e*.
bhāve.³ In these forms *e* takes the place of the final *a* of the *a* conjugation.⁴ This model *i* combines with the final *a* of the first conjugation to
e bhāveya, &c.⁵ The RV has *a-se* only, the AV. and the Brāhmanas *a-sai* only.⁶ The form *a-te* is almost exclusively used in the RV, while *a-tai* is the prevailing one in the AV, and the only one later.The ending *a-ntai* occurs in B. only.⁷ The form in *a-nta* in the *a* conjugation, where it is very common, e.g. *bhāta-nta*, is in injunctive, but in the graded conjugation a subj., e.g. *kr̥ṇav a nta* (inj *kr̥ṇvata*).

Paradigms.

132. Since the three classes of the first conjugation, as well as all the secondary verbs the stems of which end in *a*, are inflected exactly alike,¹ one paradigm will suffice for all of them. The injunctive is not given here because its forms are identical with the unaugmented imperfect. Forms of which no examples are found in the *Saṃhitās* are added in square brackets.

¹ All other conjugational stems ending in *a*, the passive (154), the future (101), the *a* (141 *a*) the *sa* (117) and the reduplicated (149) *no*, are similarly inflected.

FIRST CONJUGATION.**First Class: bhū be :****Present.****Active.**

SINGULAR.	DUAL.	PLURAL.
1. bháva-mi	bháva-vas	{ bhavā-masi bháva-mas
2. bháva-si	bháva-thas	bháva-tha
3. bháva-ti	bháva-tas	bháva-nti

Imperfect.

1. á-bhava-ṛ	{ á-bhava-ṛa	á-bhavā-ma
2. á-bhava-s	a bhava-ṛam	á-bhava-ta
3. á-bhava-t	á-bhava-tam	á-bhava-n

Imperative.

2. bhava	bháva-tam	bháva-ta
3. bhava tu	bháva-tam	bháva-nta

Subjunctive.

1. bháva-mi bháva	bháva-va	bháva-ma
2. bháva-si bháva-	bhavā tha	bhavā-tha
3. { bhavṛ ti bhavṛ t	bháva-ṛas	bhavā-n

Optative.

bháv cyam	{ bháv-ṛva	bhav-ema
bháv-es	{ bháv-ṛtam	{ bháv-eta
bháv-et	bháv-ṛtam	bháv-eyur

Participle.

bháv-ant, / -i

FIRST CONJUGATION.

Present stem bháv-a.

MIDDLE.**Present.**

SINGULAR.	DUAL.	PLURAL.
bháv-e	bhávā-vahe	bhávā-mahe
bháva-se	[bhav-ethe]	bháva-dhve
bháva-te	bháv-ete	bhava-nte

Imperfect.

ā-bhav-e	[ā-bhavā-vahi]	[ā-bhava-mahi]
u-bhava-tbās	ā-bhav-etham	[ā-bhava-dhvam]
ē-bhava-ta	a-bhav-ctam	a-bhava-nta

Imperative.

bháva-sva	bháv-etham	bháva-dhivam
bháva-tām	bháv-ctam	bháva-ntam

Subjunctive.

bháv-ai	bhavā-vahai	bháva-mahai
[bháva-se	bhav-aitho	[bhávā-dhve]
bhávā-sai (AV.	bhav-aite	[bháva-nte]
[bháva-to		
[bhávā-tai		

Optative.

bháv-eya	bháv-evahi	bháv-emahi
[bháv-ethās]	[bháv-eyathām]	[bháv-edhvam]
bháv-eta	[bháv-eyātām]	[bháv-eran]

Participle.

bháva-māna, f. ā

CONJUGATION.

Second Class. 1 go. Present stem é, 1.

ACTIVE.

	SINGULAR	DUAL.	PLURAL
1.	é-mu	1 v ts	1-máa 1-máa
2	é-gi	1-tha	1-thá 1-thána
3	é-ti	1-tós	v ánti

1.	áy-am	á-vá	ai-ma
2.	ai-s	ai tam	ai-ta ai-tana
3	ai	ai tani	iy-ai

Imperative.

2	1-bi, 1-bet	1 i ai	1-tá 1-tona
3	é-ti	1-tai	y-ánta

Subjunctive.

1	áy-am áy o áy-ai áy e-i	év a-va ay-a-tha	ay-ā-ma áy-a tha
3.	áy-a-ti áy-a-t	ay-a-tas	áy-a-n

Optative.

1	1-yam	1-yā-va	1-yā-ma
2	1-yá s	1-vā-tam	1-yā-ta
3	1-yā-t	1-ya-tam	1-yur

Participle.

y-ánt, f. y-ai-1

SECOND CONJUGATION.

bru speak · Present stem *brav*, *bru*.

MIDDLE**Present.**

SINGULAR	DUAL.	PLURAL
<i>bruv-ô</i>	[<i>bru-vahe</i>]	<i>bru-maha</i>
<i>bru-ôô</i>	<i>bruv-atho</i>	<i>bru-dhvé</i>
[<i>bru-tô</i> <i>bruv-ô</i>]	<i>bruv-ate</i>	<i>bruv-âte</i>

Imperfect.

[<i>ô-bruv-i</i>] <i>a bru-ihas</i>	[<i>ô-bru-vahti</i>] <i>ô bruv-atham</i>]	[<i>ô-bru-mahi</i>] <i>ô-bru-dhvam</i>]
<i>ô bru ta</i>	[<i>ô-bruv-atein</i>]	<i>ô-bruv ata</i>

Imperative.

<i>brû-ôva</i>	[<i>bruv-athem</i>]	<i>bru-dhvám</i>
<i>brû-tâm</i>	[<i>bruv-atam</i>]	<i>bruv-atāno</i>

Subjunctive.

<i>bráv-a</i>	<i>bráv-a vaha</i>	<i>bráv a-maha</i>
<i>bráv-a-ôô</i>	<i>brav-atho</i>	[<i>brav-a-dhve</i>]
<i>brav-a tô</i>	<i>brav-ate</i>	<i>brav-a uta</i>

Optative.

<i>bruv-î-ya</i>	[<i>bruv-i-vahti</i>]	<i>bruv-i-mâhi</i>
[<i>bruv î thas</i>]	[<i>bruv-i-yâtham</i>]	[<i>bruv-i-dhvam</i>]
<i>bruv-i ta</i>	[<i>bruv-î-yatam</i>]	[<i>bruv-i-rau</i>]

Participle.

bruv-âpâ, 1. a

Third Class: *bhṛ* *hear*

ACTIVE.

Present.

	SINGULAR.	DUAL.	PLURAL.
1	bībhāi-mi	[bībhṛ-vās]	{bībhṛ-mās bībhṛ-mās
2	bībhāi-s bībhar-ti	bībhṛ-thās bībhṛ-tāc	bībhṛ-thā bībhṛ-ati

Imperfect.

1.	ā-bībhar-ān	[ā-bībhṛ-va]	ā bībhṛ-ma
2.	ā-bībhar (2c)	ā-bībhṛ-tān	(ā-bībhṛ-ta ā-bībhṛ-tān)
3.	ā-bībhar (2c)	ā-bībhṛ-tān	[ā-bībhṛ-ān ā-bībhṛ-ān]

Imperative.

2	{bībhṛ-hi bībhṛ-tāi	bībhṛ-tām	{bībhṛ-ta bībhṛ-tāna
3.	bībhṛ-ai	bībhṛ-tām	bībhṛ-ati

Subjunctive.

1.	bībhār-āpi	[bībhār-ā-va]	bībhār-ā-ma
2.	bībhār-a	bībhār-a-thas	[bībhār-a-tha bībhār-a-tha]
3.	bībhār-a-t	[bībhār-a-tas]	bībhār-a-ta

Optative.

1	bībhṛ-yān	[bībhṛ-yā-va]	bībhṛ-yā-ma
2.	bībhṛ-yā s	[bībhṛ-yā-tam]	[bībhṛ-yā-ta bībhṛ-yā-ta]
3.	bībhṛ-yā-t	bībhṛ-yā-tām	bībhṛ-yā-ta

Participle.

bībhṛ-ati t bībhṛ-ati-ti

Present stem *bibhar*, *bibhṛ*

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
<i>bibhṛ-e</i>	<i>bibhṛ-vahe</i>	<i>bibhṛ-mahe</i>
<i>bibhṛ-śó</i> <i>bibhṛ-tó</i>	<i>bibhṛ-atho</i> <i>bibhṛ-ate</i>	<i>bibhṛ-dhvé</i> <i>bibhṛ-ate</i>

Imperfect.

[<i>á-bibhṛ-i</i>] <i>á bibhṛ-ihas</i>	<i>a-bibhṛ-vahi</i> [<i>a-bibhṛ-atnam</i>]	[<i>á-bibhṛ-mahi</i>] [<i>a-bibhṛ-dhvam</i>]
<i>a-bibhṛ-ta</i>	[<i>á-bibhṛ-ata</i>]	<i>a-bibhṛ-eta</i>
<i>bibhṛ-śva</i>	<i>bibhṛ-atham</i>	<i>bibhṛ-dhvam</i>
<i>bibhṛ-tam</i>	[<i>bibhṛ-ata</i>]	<i>bibhṛ-ata</i>

Subjunctive.

[<i>bibhar-ai</i>] <i>bibhar a-se</i> <i>bibhar a-te</i>	<i>bibhar-a-vahai</i> [<i>bibhar-atho</i>] [<i>bibhar-ate</i>]	<i>bibhar-ā-mahai</i> [<i>bibhar-a-dhve</i>] <i>bibhar-a-nta</i>
--	--	--

Optative.

<i>bibhṛ-īya</i> [<i>bibhṛ-ī-thas</i>] <i>bibhṛ-ī-ta</i>	[<i>bibhṛ-ī-vahi</i>] [<i>bibhṛ-ī-yāthām</i>] [<i>bibhṛ-ī-yātam</i>]	<i>bibhṛ-ī-mahi</i> [<i>bibhṛ-ī-dhvam</i>] <i>bibhṛ-ī-ran</i>
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Participle.

bibhṛ-ana + *a*

Fifth Class: *kṛ make*:

ACTIVE.

SINGULAR.	DUAL.	PLURAL.
1. kṛ ṇó-mi	kṛṇ-vás	{ kṛṇ-mam kṛṇ-mas
2. kṛ-ṇo-si	kṛṇu-thás	kṛṇu-tha
3. kṛ-no-ti	kṛṇu-tas	kṛṇv-anti

Imperfect.

1. kṛṇav am	'a-kṛṇ-vu	{ á-kṛṇ-ma
2. a kṛṇo-s	u-kṛṇu tam	a-kṛṇu-ta
3. a kṛṇo-ti	a-kṛṇu-tam	a-kṛṇv-an

Imperative.

{ kṛṇa-hi	kṛṇu-tam	{ kṛṇu-tá
2. { kṛṇu		kṛṇo-ta
{ kṛṇu-tai		{ kṛṇó-tam
3. { kṛṇa-tu	kṛṇu-tam	kṛṇv-anti

Subjunctive.

1. kṛṇu-v-a	kṛṇu-v-a v i	kṛṇav-a-ma
{ kṛṇav-vu		
2. kṛṇat-a-s	kṛṇáv-a-thas	kṛṇav-a-tha
3. kṛṇav-a-t	'kṛṇav-a-tas	kṛṇáv-a-n

Optative.

1. kṛṇu-yam	kṛṇu-ya-va	kṛṇu-yá-ma
2. kṛṇu-yá-s	kṛṇu-ya tam	kṛṇu-ya-ta
3. kṛṇu-ya-t	kṛṇu-yá tam	kṛṇu-yur

Participle.

kṛṇv-ant, i kṛṇv-at-i

Present stem $kṛ-$ $ṛ$, $kṛ-$ $ṇ$.

MIDDLE.

Present.

SINGULAR	DUAL	PLURAL
$kṛṇv-é$	$[kṛṇ-váhe]$	$kṛṇ-máho$
$kṛṇu-ṣé$ $[kṛṇu-tó$ $kṛṇv-á]$	$kṛṇv-áthe$ $[kṛṇv-áte]$	$[kṛṇu-dhvé]$ $kṛṇv-áte$

Imperfect.

$[á-kṛṇv-i]$ $á-kṛṇu-thas$ $á-kṛṇu-ta$	$[á-kṛṇ-vahi]$ $[á-kṛṇv-atham]$ $[á-kṛṇv-ātani]$	$[a-kṛṇ-mahi]$ $á-kṛṇu-dhvam$ $a-kṛṇv-ata$
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Imperative.

$kṛṇu-ṣvá$	$kṛṇv-atham$	$kṛṇu-dhvam$
$kṛṇu-tám$	$[kṛṇv-átam]$	$kṛṇv-átam$

IVE.

$kṛṇáv-ai$	$kṛṇáv-a-vanaí$	$kṛṇav-a-mahaí$
$kṛṇáv-a-se$ $kṛṇav-a-to$	$kṛṇav-a-the$ $kṛṇáv-ante$	$[kṛṇav-a-dhve]$ $kṛṇav-a-nta$

Optative.

$[kṛṇv-īyá]$ $[kṛṇv-i-īhas]$ $kṛṇv-ī-tá$	$[kṛṇv-ī-váhi]$ $[kṛṇv-i-yátam]$ $[kṛṇv-i-yátam]$	$[kṛṇv-i-máhi]$ $[kṛṇv-i-dhvám]$ $[kṛṇv-i-ráu]$
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Participle.

$kṛṇv-aná$, f. $á$

Seventh Class: yuj, yun

Active

Present

	SINGULAR	DUAL	PLURAL
1	vu-na-j-mi	yun-j-va	yun-j-ma
2	yu na-k si (6, 07)	yun-k-tha	yun-k-tha
3	vu-na-k ti (02)	yun-k-ta	yun-a-ti

Imperfect

1	a yunaj-mi	a yun-j-va	a-yun-j-ma
2	a-yunak (93, 61)	a yun-k-tam	a yun-k-ta
3	a-v na-k (63, 61)	a-yun-k tam	a-yun-j-an

Imperative

1	vu-na-dhi (100)	yun tam (100)	yun-ta
2			yunak-ta, -tam
3	ak-tu	yun-ta n	yun-j-an

Subjunctive

1	yua-mi ni	yunaj-a-va	yunaj-a-ma
2	yua-mi a	yunaj-a-tha	yunaj-a-tha
3	yua-mi t	yunaj-a-ta	yunaj-a-n

Optative

1	yun-j-mi	yun-j-va	yun-j-ya-ma
2	yun-j-ya	yun-j-ya-tam	yun-j-ya-ta
3	yun-j-ya t	yun-j-ya-tam	yun-j-ya

Participle.

yun-j-an f yun-j-a t

Present stem: *yu-ná-*, *y u-n-*

MIDDLE

Present.

INIGULAR	DUAL	PLURAL
<i>yuñj é</i>	[<i>yuñj vahe</i>]	[<i>yuni-mahe</i>]
<i>yuñk-éé</i>	<i>yuñj-áthe</i>	<i>yuñg-dhvé</i>
<i>yuñk-íé</i>	<i>yuñj-áto</i>	<i>yuñj-áte</i>

Imperfect.

[<i>n-yuñj-j</i>]	[<i>á-yuñj-vahi</i>]	[<i>á-yuñj-mahi</i>]
[<i>a-yuñk-thās</i>]	[<i>á-yuñj-atham</i>]	[<i>a-yung-dhvam</i>]
[<i>a-yuñk-la</i>]	[<i>a-yuñj-atam</i>]	<i>a-yuñj-ata</i>

Imperative.

<i>yuñk éva</i> (63, 67)	<i>yuñj atham</i>	<i>yung-dhvam</i>
<i>yun-tam</i>	[<i>yuñj-atam</i>]	<i>y uñj-atam</i>

Subjunctive

[<i>y unáj-ai</i>]	[<i>y unáj-a-vahai</i>]	[<i>y unáj-a-mahai</i>]
[<i>y unaj-a-se</i>]	[<i>y unaj-ai-he</i>]	[<i>y unaj-a-dhve</i>]
<i>y unaj-a-to</i>	[<i>y unáj-ai-re</i>]	[<i>y unáj-a-nta</i>]

Optative.

[<i>y uñj-í-ya</i>]	[<i>y uñj-i-vahi</i>]	[<i>y uñj-i-núhi</i>]
[<i>y uñj-í-thās</i>]	[<i>y uñj-i-yáthām</i>]	[<i>y uñj-í-dhvām</i>]
<i>y uñj-í-ta</i>	[<i>y uñj-í-yátām</i>]	[<i>y uñj-i-rán</i>]

Participle.

yuñj-ana / *á*

Ninth Class : grabh *sec* :

Active

Present.

	SINGULAR	DUAL	PLURAL
1.	grbh-ñā-nu	[grbh-ñi-vās]	{grbh-ñi-mās grbh-ñi-mas grbh-ñi-thas grbh-ñi-thana grbh-ñ-ānti
2.	grbh-ñā-si	grbh-ñi-thas	
3.	grbh-ñā-ti	grbh-ñi-thas	

Imperfect.

1.	ā-grbh-ñi-nu	[ā-grbh-ñi-vā]	[ā-grbh-ñi-mā]
2.	ā-grbh-ñi-si	ā-grbh-ñi-tham	ā-grbh-ñi-tha
3.	ā-grbh-ñi-ti	ā-grbh-ñi-tham	ā-grbh-ñi-tha

Imperative.

2.	grbh-ñi-tu	grbh-ñi-tam	[grbh-ñi-ta grbh-ñi-tāna grbh-ñ-ānti]
3.	grbh-ñi-tu	grbh-ñi-tam	grbh-ñ-ānti

Subjunctive.

1.	grbh-ñi-an	[grbh-ñi-va]	grbh-ñi-ma
2.	grbh-ñi-si	grbh-ñi-thas	grbh-ñi-tha
3.	grbh-ñi-ti	grbh-ñi-tas	grbh-ñi-tha

Optative.

1.	grbh-ñi-an	[grbh-ñi-ya-va]	[grbh-ñi-ya-ma]
2.	grbh-ñi-si	[grbh-ñi-ya-thas]	[grbh-ñi-ya-tha]
3.	grbh-ñi-ti	[grbh-ñi-ya-tas]	[grbh-ñi-ya-tha]

Participle.

grbh-ñi-ant, f. grbh-ñi-anti.

Present stem *grbh-ṇá*, *grbh-ṇi*, *grbh-ṇ*.

MIDDLE

SINGULAR.	DUAL.	PLURAL
<i>grbh-n-é</i>	[<i>grbh-ṇi-váhic</i>]	<i>grbh-ṇi-máhe</i>
<i>grbh-ṇi-ṣe</i>	[<i>grbh-ṇ-átho</i>]	[<i>grbh-ṇi-dhvé</i>]
<i>grbh-ṇi-tó</i>	[<i>grbh-ṇ-áto</i>]	<i>grbh-ṇ-áte</i>

Imperfect.

<i>á-grbh-ṇ-i</i>	[<i>á-grbh-ṇi-vahi</i>]	<i>a-grbh-ṇi-mahi</i>
[<i>á-grbh-ṇi-thás</i>]	[<i>á-grbh-ṇ-áthām</i>]	[<i>a-grbh-ṇi-dhvām</i>]
<i>á-grbh-ṇi-ta</i>	[<i>á-grbh-ṇ-atam</i>]	<i>á-grbh-ṇ-ata</i>

Imperative.

<i>grbh-ṇi-ṣvá</i>	[<i>grbh-ṇ-átham</i>]	<i>grbh-ṇi-dhvám</i>
<i>grbh-ṇi-tam</i>	[<i>grbh-ṇ-atām</i>]	<i>grbh-ṇ-átām</i>

Subjunctive.

[<i>grbh-ṇ-ái</i>]	<i>grbh-ṇá-vahai</i>	<i>grbh-ṇa-mahai</i>
[<i>grbh-ṇá-ṣe</i>]	[<i>grbh-ṇ-áitho</i>]	[<i>grbh-ṇa-dhve</i>]
[<i>grbh-ṇá-to</i>]	[<i>grbh-ṇ-áite</i>]	[<i>grbh-ṇa-ata</i>]

Optative.

[<i>grbh-ṇ-īyá</i>]	[<i>grbh-ṇ-i-váhi</i>]	[<i>grbh-ṇ-i-máhi</i>]
[<i>grbh-ṇ-īthas</i>]	[<i>grbh-ṇ-i-yathām</i>]	[<i>grbh-ṇ-i-dhvām</i>]
<i>grbh-ṇ-ítá</i>	<i>grbh-ṇ-i-yatām</i>	[<i>grbh-ṇ-i-ráu</i>]

Participle.

grbh-ṇ-aná, f. a

B Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: *spas* see loses its initial: *pás-ya*; *vyadh* pierce takes Samprasāraṇa: *vidh-ya*; *ā* is shortened in *dhā* suck: *dhā-ya*; *mā* exchange: *mā-ya*; *vā* rear: *vā-ya*; *vyā* envelope: *vyā-ya*; *hvā* call: *hvā-ya*.

2. Final *ṛ* sometimes becomes both *īr* and *ūr*: *jṛ* waste away: *jūr-ya* and *jīr-ya* (AV.); *tṛ* cross: *tūr-ya* and *tīr-ya*; *pṛ* fill becomes *pūr-ya* only (because of its initial labial).

3. *āram* be weary lengthens its vowel: *śrām-ya*; in B. *tam* faint and mad be exhilarated do the same: *tām-ya*, *mād-ya*.

C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: *kṛt* cut: *kṛnt-á*; *tṛp* be pleased: *tṛmp-á*; *pīś* adorn: *pīmś-á*; *muc* release: *mufic-á*; *lip* smear: *lump-á*; *lup* break: *lump-á*; *vid* find: *vind-á*; *śic* sprinkle: *śific-á*. Three other roots, *tud* thrust, *drb* make firm, *śubh* shine, have occasional nasalized forms.

2. Four roots form their present stem with the suffix *cha* (cp. A 2): *iś* wish: *i-chá*, *ṛ* go: *ṛ-chá*; *praś* ask: *pr-chá*; *vas* shine: *u-chá*. The root *vraśe* cut, which seems to be formed with *c*,¹ takes Samprasāraṇa: *vṛśc-á*.

3. Three roots in *ṛ*, *kṛ* scatter, *gṛ* swallow, *tṛ* cross, form the present stems *kir-á*, *gir-á*, *tir-á* (beside *tār-a*)

4. Beside the normal use of the imperative suffix *tāt* for the 2. s. in *mrđá-tāt*, *viśá-tāt*, *vṛhá-tāt*, *svá-tāt*, it also appears for the 3. s. in *viśá-tāt*.

134. A. Second or Root Class.

1. The root is irregularly strengthened in the following verbs:

a. *kaṇu* chet, *yu* unite, *nu* and *stu* praise take *Vṛddhi* instead of *Guna* in the strong forms before terminations

¹ With Samprasāraṇa and loss of *ś*. Cp. Lat. *per-or* and *per(e)-uo*, and Old German *frag-en* 'ask' and *for-en* ('for-chen').

² Cp. *-vraś-ka* cutting, past participle *vṛk-ṇá* cut, and *vṛk-a* wolf.

3 A vowel or semivowel is irregularly inserted in the following verbs :

a. The roots *an breathe*, *rud weep*, *vam sound*, *śvas blow*, *svap sleep* insert *i* before all terminations beginning with a consonant, except in the 2 3. s. impf., where they insert *i*; e.g. *ān-i-ti*, *ān-i-t*; *a-vam-i-t*; *śvan-i-ti*.

b. The roots *iḍ praise* and *iś rule* add *i* in some forms of the 2. s. and pl. mid.: *iḍ-i-ṣva*, *iś-i-so* (beside *ik-ṣo*), *iśi-dhvo*. Occasional forms (2. s. impv.) with connecting *i* from other roots also occur: *jan-i-ṣva be born*, *van-i-ṣva clothe*, *śnath-i-hi pierce*, *stan-i-hi thunders*.

c. The root *brū speak* in -ot- *ī* in the strong forms before terminations beginning with consonants: *brav-i-mi*, *ābrav-i-t*, *am imput* inserts *ī* before consonants: thus *am-ī-ti*, *am-i-ṣva*, *am-i-t* (TS).

4 With regard to the endings.

a. The root *śas order* loses the *n* in the 3. pl. act. and mid., and in the part.: *śas-ate*, *śas-atu*, *śās-at*.

b. The root *duh mill* is very anomalous in its endings. The irregular forms are the following. act. impf. 3. s. *a duh-a-t* beside *ś-dhok*, 3. pl. *a-duh-ran* beside *ś-duh-au* and *duh-u*; opt. 3. s. *duh iṣāt* (for *duh-yat*), 3. pl. *duh-i-yān* (for *duh-yūr*). Mid. pr. ind. 3. pl. *duh-ré* and *duh-rate* beside the regular *duh-até*,¹ impv. 3. s. *duh-ām*,² 3. pl. *duh-rām* and *duh-ratam*; part. *duh ana*.

c. Roots ending in *a* take *ur* instead of *an* in the 3. pl. impf. act., e.g. *pa protect a-p-ur*. A few root-endings in consonants show the same irregularity. e.g. *tvīś be stored a-tvīś-ur*.

a. The verbs *iś rule*, *duh mill*, *vid feel*, *śiśe frequently*, and *cit observe*, *brū peculiarly*, take *o* instead of *ie* in the 3. s. pr. mid. *iś-o*, *duh-o*, *vid-o*, *śay-o*, *cit-o*, *bruv-o*.

β In the AV and B subj. forms with *a* instead of *ā* are not uncommon, e.g. *śy a-s ā-t*,³ *brā ā-tnaś*, *hān ā-ti ā ad-ā-n*.

¹ But with irregular accent, as also *iś-ate they led*.

² In the AV the 3. s. impv. mid. is regularly formed in *śāy-ān*.

This irregularity occurs in B also.

³ In B subj. forms with primary ending *a* are very rare.

B Third or Reduplicating Class

1 Roots ending in a drop the radical vowel before terminations beginning with vowels; e.g. *ma measure* 1 s *mim-e* 3 pl *mim-ate*.

a The a of *ma measure*, *ma hellen*, *rā aive*, *śā sharpen*, *hā go away* is in weak form usually changed to i before consonants (cp b c) *mim-i-te*, *rari-thas*,¹ *śāśi-māsi*, *jihī te*.

b *da give*, *dha place*, the two commonest verbs in this class, u e *dad* and *dadh* as their stems in all weak forms *dad-vashe*, *dadh masi*. When the aspiration of *dadh* is lost before t, th, s it is thrown back on the initial *dhat-te*, *dhat tha*, *dhat va*. The 2 s *impr act* is *de-hi* (for *daz-dhi*) *haseo dad dhi* and *dāt-tat* and *dho-bi* (for *dha dhi*) *hesu's dhat-tat*.

2 The root *vyac takes* *Sampratanana* e.g. 3 du *pr vivik-ta* *hvac b* *eroked* makes some forms with *Sampratanana* and the reduplicates with u e 2 ju *hur-tanu*, 1 s *impr nad*.

c *bhas chat* *vac a company*, *has laugh* syncope the radical vowel in weak form thus *ba-ps-ati* 3 pl. and *pr chat* *ra bhar a t* 3 s subj., *sa-śe-ati* 3 pl. and *pr sa-śe-ata* 3 pl. *uj ja ks-ai* (for *ja-gh(a)s-mi*) *pi pait*.

3 The roots *ś* *da g*, *dha give*, *pi cse*, *yu separate*, *śa sharpen*, *hu sa* etc. have certain forms with a strong vowel in the 2 *impr act* s *ya-v* *th*, *u* *dhi* (outside *śa śi hi*) *du* *yu-y* *tum* (he *ido* *vu* *yu* *śm* *pl* *ya* *ta* *da-da-ti* and *da da tana* *da-dha-ti* and *da-dha-tan*, *u-pi* *-ti*, *vu* *yo* *ta* *ni* *ju* *vō* *taur*, *ju* *ho-ta* and *ju* *hō-tana*, *da*, *dha* *nā* *he* *he* *have* *s* *u* *lu* *i* *ng* forms in the 2 pl *impr* *śa-da-dhe-ta*, *śa-dha-ta*, *śa-dha-ta*.

β There are numerous tauts from this to other classes. The roots *pa c*, *u*, *ni*, *śi* *d* *nan* *hite* form such stems according to the conjugation etc. every, *piba* *tā* *the* *igbna* (cp 183 A *u* *a*), while *ya* *va* *ni* *d* *bhas chat* *ma* *bell* *u*, *ra* *qi* *r* *śac* *u* *company* occasionally use the *u* *u* *m* *y* *igbna* *lāpa*, *mim*, *rāra*, *sāśa*. The roots *da give* and *dha place* use in some forms their weak stems according to the

¹ *Lut* 1 s *impr act* *rari-sva* *AV*.)

a conjugation, 1 s pi mid *dād a te*, 3 pl act *dādh-a-nb*, 3 pl impv *dādh-a-ntu*. The former, *dād* has even an incipient tendency to become a root, thus it forms the past part pass *diat-tā quen*.

C. Fifth or Nu Class. 1 The *u* of the suffix is dropped before the *ni* of the 1 pl ind act. and mid, as *kr̥n-mās*, *kr̥n-nābe*.

2 When *nu* is preceded by a consonant it *u* becomes *uv* before vowel ending e.g. 3 pl *śā-nuv-ānti* (but *uv-nv-ānti*).

3 *śru* *hear* forms (by dissimilation) the stem *śr-nu* and *vr* *cover* (with interchange of vowel and semivowel) *ur-nu* beside the regular *vr-nu*.

4 Beside the regular and very frequent present stem *kr-nu*¹ (from *kr mā*) there begins to appear in the tenth Mandala of the RV the very anomalous *kuru*.² The strong form of this stem *karó*, which has the further anomaly of *kr* in the root first appears in the AV.

a The four roots ending in *n*, *tan* *bel*, *man* *think*, *van* *own*, *śan*, have the appearance of forming their stem with the suffix *i*, as *tan u*. These (with the later roots) form a separate (eighth) class according to the Hindu grammarians. But the *a* of these present stems in reality probably represent the ancient nasal *tn-nu*. This group was joined by *kr u*, the little and anomalous present stem of *kr* *make* (cp 14).

β Five stems of this class, *i nu*, *i-nu*, *u nu*, *pi-nu* *h-nu*, have come to be used frequently as secondary roots forming present stems according to the 4 conjugation *uv a*, *rav-a*, *śuv a*, *puv-a*, *huv a*.

γ In the 3 pl pr and 3 s vrb of this 11 take the ending *re*⁴ with connecting vowel *i* *uv i re*, *uv-i-ré*, *puv i ré*, *śuv-i-ré*, *huv-i-ré*.

¹ After the preposition *pari* *around* this stem *kr* takes an irregular

² *pari a-krav-ānti* *they a torn*.

³ Twice in the 2 s impv *kura* and once in the 1 pl pr. ind *kur mas*.

But the forms made from *kr nu* are still six times as common in the AV as those from *karó*, *kuru*, which are the only stems used in B.

⁴ Like *dub-re* in the root class.

8. In the *impy.* the 2. s. *act.* has the ending *hi*, as *śṛṇu-hi*, three times as often in the *RV.* as the form without ending, as *śṛṇu*; in the *AV.* it occurs only about one-sixth as often as the latter; in *B.* it has almost disappeared. In the *RV.* the ending *dhi* also occurs in *śṛṇu-dhi*. The ending *tāt* occurs in *kṛṇu-tāt*, *hinu-tāt*, *kuru-tāt*. In the 2. *du.* are found the strong forms *kṛṇo-tam*, *hino-tam*; and in the 2. *pl.* *kṛṇó-ta* and *kṛṇó-tana*, *śṛṇó-ta* and *śṛṇó-tana*, *sunó-ta* and *sunó-tana*, *hino-ta* and *hino-tana*; *tauó-ti* and *karó-ta*.

D. Infixing Nasal Class. 1. *añj amount*, *bhañj break*, *hims injure* drop their nasal before inserting *na*: as *a-ná-k-ti*, *bha-na-k-ti*, *hi-ná-s-ti*.

2. *trṇ crush* infixes *nó* in the strong forms; e.g. *tr-ṇó-dhi* (69 c).

E. Ninth or Na Class. 1. The three roots *jī overpower*, *jū hasten*, *pū purify* shorten their vowel before the affix *ji-ná-mi*, *ju-ná-si*, *pu-ná-ti*.

2. *grābh seize* and its later form *grāh take* Samprasāraṇa: *grābhi-ná-mi*, *grān-ná-mi* (*AV.*)

3. *jāh know* and the four roots which in forms outside the present system appear with a nasal. *bandh bind*, *manth shuffle*, *stambh make firm*, *stabdh prop*, drop their nasal. *ja-na-ti*, *bandh-na-ti*, *math-ná-ti*, *stabdh-ná-ti*, *stabh-ná-ti*.

4. Four roots ending in consonants. *ás cal*, *grāh seize*, *bandh bind*, *stambh prop*, have the peculiar ending *ana* in the 2. s. *impy act.*: *ás aná*, *grāh-āná*, *bandh-āná*, *stabh-āná*.

c. *pr ná* and *mṛ crush* make, beside the regular stems *prvá* and *mṛná* the two *er* stems, according to the 8 conjugation, *prṇi* and *mṛṇa*, from which several forms occur.

The Perfect Tense.

135. This tense is formed by reduplication. Like the present, it has, besides an indicative, the subjunctive, injunctive, optative, and imperative moods, as well as participles, and an augmented form, the pluperfect. It is very common, being formed by nearly 300 verbs in the *Samhitās*.

Special Rules of Reduplication.

1. *r* and *ṛ* (= *ar*) and *l* (= *al*) always reduplicate with *ā* (cp. 139, 9); e. g. *hṛ do.* *ca-hṛ*; *tṛ cross* *ta-tṛ*; *klp be adapted:* *cā-klp*, *r go:* *ār* (= *a-ar*).

2. Initial *a* or *ā* becomes *ā·* e. g. *an breathe:* *ān*; *āp obtain* *ap*. The long vowels *i* and *ū* remain unchanged (*i-i* and *u-u*); e. g. *iṣ move:* *i s.* *iṣ-ó*, *uh consider:* *ū s.* *ūh-ó*.

3. Roots beginning with *i* and *u* contract *i+i* to *ī* and *u+u* to *ū* except in the sing. act., where the reduplicative syllable is separated from the strong radical syllable by its own semivowel: e. g. *i go:* 2. *s.* *i-y-ó-tha*; *uc he pleased:* 2. *s.* *mid.* *uc-i-sé*, but 3. *s.* *act* *u-v-ó-c-a*.

4. Roots containing *ya* or *va* and liable to Samprasādana in other forms (such as the past part. pass.) reduplicate with *i* and *u* respectively. There are four such with *ya*: *tyaj forsake*, *yaj sacrifice*, *vyac extend*, *syand move on*. *ti-tyaj*, *i-yaj*, *vi-vyac*, *si-syand*; and five with *va*: *vac¹ speak*, *vad speak*, *vap strew*, *vah carry*, *svap sleep*. *u-vac*, *u-vad*, *u-vap*, *u-vah*, *su-svap*. On the other hand the three roots *yam stretch*, *van am*, *vas near* have the full reduplication *ya* or *va* throughout: *ya-yam*, *va-van*, *va-vas*.

136. The singular perfect active is strong (like the sing. p. and impf. act.), the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following

ACTIVE.			MIDDLE.		
SING.	DUAL.	PLUR.	SING.	DUAL.	PLUR.
1. <i>a</i>	[<i>vā</i>]	<i>mā</i>	<i>ó</i>	[<i>yahe</i>]	<i>māhe</i>
2. <i>tha</i>	<i>áthur</i>	<i>á</i>	<i>só</i>	<i>áthe</i>	<i>dhvé</i>
3. <i>a</i>	<i>átur</i>	<i>ur</i>	<i>o</i>	<i>áte</i>	<i>ré</i>

¹ *vac* has two forms with the full reduplication: 3. *s.* *act* *va-vā-c-a* and 2. *s.* *mid.* *va-vik-ve*

a. Terminations beginning with initial consonants are as a rule added directly to the stem; *mahe* is invariably so added. The endings *tha*, *ma*, *se*, *re* are nearly always added direct to stems ending in vowels; thus from *dā gwe*: *dādā-tha*; *ji conquer*: *ji-gá-tha*; *uī lead*: *niné-tha*; *su press*: *susu-má*; *hū call*: *jahu-ré*; *kr make*: *cakár-tha*, *cakr-má*, *cakr-gé*, but *cakr-i-ré*¹. The same endings *tha*, *ma*, *se*, *re* are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting *i*² if it is long; e. g. *tatán-tha*; *jagan-má*, *ragibh-má*, *yuyuj-má*; *vivī-sé*; *cā-klp-ré*, *tatas-ré*, *yuyuj ré*, *vivid ré*; *hul nvóo-i-tha*, *uc-i má*, *papt-i-má*; *ij-i-ró*

b. Before terminations beginning with vowels (cp. 137, 1*a*)

1. *i* preceded by one consonant become *y*, if preceded by more than one, *iy*, e. g. *bhī fear*: *bibhy-átur*; *śri resort*: *śáśri-y-é*.

2. *u* ordinarily become *uv*; e. g. *yu join*: *yayuv-é*; *śru hear*: *śúśruv-é*, *śū shrī*: *śúśruv-é*³.

3. *i* becomes *v* *r* becomes *ur*; e. g. *kr make*: *cakr-é*, *cakr-é*: *tr cr vs*: *tatir-ur*; *stī shrē*: *tistir-é*.

The Strong Stem.

1. Short vowels followed by a single consonant take Guna throughout the singular active, e. g. *diś point*: *di-dés-a*, *ac be wo*: *ac-á-á-a*, *kr cut*: *ca-kárt-a*; but *juv quicken*: *ji-juv-áthur*.

¹ Root *m* always add *se* with connecting *i*.

² The final medial vowel *a* in weak forms is reduced to *i*, e. g. from *dha put*, *dadhā-dhve*. This reduced vowel in the very common verbs *dā* and *dho* was probably the starting-point for the use of *i* as a connecting vowel in other verbs.

³ This is due to the rhythmic rule that the stem may not have two prosodically short vowel in successive syllables. (p. 155, note 2)

⁴ But *hū call*: *jahv-é*, *bha be*: *babhuv-a*, *śu bring forth*: *śa-suv-a*.

2. Final vowels take Vṛddhi in the 3. s.:¹ e.g. *ni loud*: *ni-nāy-a*; *śru hear*: *śu-śrāv-a*; *kṛ make*: *ca-kār-a*.

3. Medial *a* followed by a single consonant takes Vṛddhi in the 3. s.;¹ e.g. *han strike*: *ja-ghān-a*, but *taṣṣ fashion*: *ta-tāṣ-a*.

4. Roots ending in *ā* take the anomalous ending *au* in the 1. and 3. s. act.; e.g. *dhā put*: *da-dhāu*. The only exception is the root *prā fill*, which once forms the 3. s. *pa-prā* beside the regular *pa-prāu*.

The Weak Stem.

137. 1. In roots containing the vowels *ī*, *ū*, *ṛ* the radical syllable remains unchanged except by Sandhi; e.g. *yuj join*: *yu-yuj-mā*; *vid find*: *vi-vid-ō*; *kṛ make*: *ca-kṛ-mā*.

a. Before terminations beginning with vowels, *i* and *ṛ*, if preceded by one consonant become *y* and *r*, if by more than one, *iy* and *ar*; while *ū* and *ṛ* regularly become *uv* and *ir*; e.g. *ji conquer*: *ji-gy-ūr*; *bhī fear*: *bi-bhy-ūr*; *kṛ make*: *cakr-ūr*; *śri resort*: *śu-śriy-ō*; *yu join*: *yu-yuv-ō*; *śru hear*: *śu-śruv-ō*; *śu swell*: *śū-śuv-ō*; *tī cross*: *ti-tir-ūr*; *stī strew*: *ti-stir-ō*.

2. In roots containing a medial *a* or final *ā* the radical syllable is weakened.

a. About a dozen roots in which *a* is preceded and followed by a single consonant (e.g. *pat*) and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part *v*) contract the two syllables to one containing the diphthong *e* (cp. Lat. *fuc-io*, *fec-i*).² They are the following:

¹ The 1. sing. never takes Vṛddhi in the RV. and AV. In an Upaniṣad and a Sutra *cakāra* occurs as 1. sing. and in a Sutra *jigāya* (√ji) also.

² This vowel spread from contracted forms like *sa-zd* (AV *hazd*) weak perfect stem of *sad* √(za) becoming *e*; cp. 131, 3 *b* and 133 A 1).

tap heat, *dabh* harm, *nam* bend, *pac* cook, *pat* fly, *yat*¹ stretch, *yam*¹ extend, *rabh* grasp, *labh* take, *śak* be able, *śap* curse, *sap* serve. Examples are: *pat* : *pet-átur*; *śak* : *śek-úr*.

The two roots *tan* stretch and *sac* follow join this class in the AV.

b. Four roots with medial a but initial guttural, syncopate their vowel: *khan* dig: *ca-khn*; *gam* go: *ja-gm*; *ghas* cut: *ja-kṣ*; *han* smite: *ja-ghn*.

Six other roots, though conforming to the conditions described above (2 a), syncopate the a instead of contracting: *jan* beget: *ja-jñ*; *tan* stretch: *ta-tñ*; *pan* admire: *pa-pñ*; *man* think: *ma-mñ*; *van* win: *va-vñ*; *sac* follow: *sa-śc*.

a. *pat* fly both contracts and syncopates in the RV. : *pet* and *pa-pt*.

c. Eight roots containing the syllables *ya*, *va*, *ra* take Samprasāraṇa: *yaj*² sacrifice, *vac* and *vad* speak, *vap* strew, *vas* dwell, *vah* carry, *svap* sleep, *grabh* and *grah* seize; e.g. *su-ṣup*, *ja-grbh* and *ja-grh*. In the first six, as they reduplicate with *i* or *u*, the result is a contraction to *ī* and *ū*. Thus *yaj* : *īj* (= *i-ij*); *vac* : *ūc* (= *u-uc*).

d. A few roots with medial a and penultimate nasal, drop the latter: *krand* cry out: *ca-krad*; *tams* shake: *ta-tas*; *skambh* prop: *ca-skabh* (AV.); *stambh* prop: *ta-stabh*.

e. Roots ending in *ā* reduce it to *i* before consonants and drop it before vowels; e.g. *dhā* place: *dadhi-mā*; *dadh-ūr*.

¹ In the wk. perfect of *yat* and *yam* the contraction is based on the combination of the full reduplicative syllable and the radical syllable with Samprasāraṇa: *yet* = *ya-it*, *yom* = *ya-im*.

² From *yaj* occurs one form according to the contracting class (2 a): *vej-é*.

Paradigms of the Reduplicated Perfect.

138 1 tud *stroke*: strong stem tu-tód weak tu-tud

ACTIVE

	SINGULAR	DUAL	PLURAL
1	tu tod a	[tu-tud-va]	tu tud-ma
2	tu tod a tha	tu tud-atnur	tu tud-á
3	tu tod a	tu tud-átur	tu-tud ur

MIDDLE

1	tu tud á	[tu tud-vahe]	tu tud mahá
2	tu-tud-só	tu-tud-athe	[tu tud dhvə]¹
3	tu-tud é	tu-tud-áte	tu-tud-re

" kɪ lo strong stem ca-kar, ca ker weak cakɪ, cakr.

ACTIVE

1	ca-kar-a	[ca-kr-va]	ca-kr-ma
2	ca-kar-tha	ca-kr-atnur	ca kr-a
3	ca kar-a	ca-kr-atur	ca-kɪ-ur

MIDDLE

1	ca-kr-á	[ca-kr vahe]	ca-kɪ-mahə
2	á-kr-sá	ca-kr-athe	ca kr-dhvə
3	ca-kr-ó	ca-kɪ-ate	ca-kr ɪ-ré

3 dha *plac* strong stem da-dha, weak da-dh, da-dhi.

ACTIVE

1	[da dhav]	[da dh va]	da-dhi-ma
2	da-dhe tha	da-dh-atnur	de dh a
3	da-dhav	da-dh-atur	da-dh ur

MIDDLE

1.	da-dh-á	[da-dhi-vahe]	da-dhi-mahə
2	da dh-s	da-dh-athe	da-dhi-dhvə
3	da-dh é	da-dh-áte	da-dhi-ré

¹ Lat *te dhi*The only example of this form is *dadhi dhvə*

1. *ni lead* strong stem *ni-né, ni-nái*; weak *ni-nī*.

ACTIVE

SINGULAR.	DUAL	PLURAL
1. <i>ni-náy-a</i> <i>ni-no-tha</i> <i>ni-náy-a</i>]	[<i>ni-nī-va</i>] <i>ni-ny athur</i> <i>ni-ny-atur</i>	<i>ni-ni-má</i> <i>ni ny-á</i> <i>ni-ny ur</i>

MIDDLE.

1. <i>ni ny-e</i>	[<i>ni-ni-vahe</i>]	<i>ni nī-maho</i>
2. <i>ni ni-ye</i>	<i>ni-ny-athe</i>	<i>ni-ni-dhve</i>
3. <i>ni ny-e</i>	<i>ni-ny-ate</i>	<i>ni-ni-ré</i>

5. *tu /ouse* from stem *tu-šo, tu-šau* weak *tu-štu*.

ACTIVE

1. <i>tu-šáy-a</i>	[<i>tu štu-va</i>]	<i>tu-štu-ma</i>
2. <i>tu-šó tha</i>	<i>tu-štu-atbur</i>	<i>tu-štuv-a</i>
3. <i>tu-šáy-a</i>]	<i>tu-šav-á'tur</i>	<i>tu-štuv-ur</i>

MIDDLE.

1. <i>tu-štuv-</i>	[<i>tu-šu vahe</i>]	<i>tu štu máhe</i>
2. <i>tu-štu-ye</i>	<i>tu-štuv-athe</i>	<i>tu-štu-dhve</i>
3. <i>tu-štuv-</i>	<i>tu-štuv-ate</i>	<i>tu-štuv-i-ré</i>

6. *tep /ut* from stem *te-rap, te-tap*, weak *tep*

ACTIVE.

1. <i>te-tap-a</i>]	[<i>tep-i-va</i>]	<i>tep-i-ma</i>
2. <i>te-tap-tha</i>	<i>tep-atbur</i>	<i>tep-a</i>
3. <i>te-tap-a</i>]	<i>tep-á'tur</i>	<i>tep-ur</i>

MIDDLE.

1. <i>tep-e</i>	[<i>tep-i-váhe</i>]	<i>tep-i-mahe</i>]
2. <i>tep-i-ye</i>	<i>tep-athe</i>	<i>tep-i dhvé</i>]
3. <i>tep-é</i>	<i>tep-ate</i>	<i>tep-i-ré</i>

7. gam *go*: strong stem ja-gám, ja-gam: weak ja-gm.

ACTIVL.

	SINGULAR	DUAL	PLURAL
1.	ja-gám-a	ja-gan-vá	ja-gan-má
2.	ja-gán-tha	ja-gm-áthur	ja-gm-á
3.	ja-gama	ja-gm-átur	ja-gm-ur

MIDDLE

1.	ja-gm-é	ja-gan-yaho	ja-gan-máhe
2.	ja-gm-i-é	ja-gm-áthe	ja-gm-i-dhvé
3.	ja-gm-é	ja-gm-ate	ja-gm-i-ré

8. vac *spek*: strong stem u-vac, u-vac: weak uc

ACTIVL.

1.	u-vac-a	uc-i-vá	uc-i-má
	u-vak-tha	uc-áthur	uc-á
3.	u-vác-a	úc-átur	uc-ur

MIDDLE.

1.	uc-é	uc-i-vahc	uc-i-máhe
2.	uc-i-é	uc-átho	uc-i-dhvé
3.	uc-é	uc-ate	uc-i-ré

Irregularities.

139. 1. bhaj *share* though beginning with an aspirate, follows the analogy of the contracting perfects with e (137, 2 a); e.g. ba-bháj-a: bhej-é. bandh *bind*, after dropping its nasal, does the same; e.g. ba-bándh-a: bedh-úr (AV.).

2. yam *guide*, van *win*, vas *wear* have the full reduplication throughout (136, 4); yam takes Samprasāraṇa of the radical syllable: ya-yāma: yem-é (= ya-im-e); van syncope its a: va-ván-a, va-vu-é; vas retains its radical syllable unweakened throughout vu-vas-e (cp. 139, 9).

sū bring forth has the same peculiarities¹ in *su-su-v-a*, the only perfect form of this root occurring.

8. *cyu stir* reduplicates *ci-cyu* (beside *ou-oyu*) and *dyut shine* similarly *di-dyut*. This was due to the vocalic pronunciation of the *y*: *cyu*, *dyut*.

9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. *kan be pleased*: *ca-kan*; *grābhe* *gr-a-bhe*; *kṛp be adapted*: *cā-kṛp*; *dhṛ think* *dī-dhṛ*; *tu* (*strong*) *tū-tu*; *śū swell*. *śū-śū*

" In the Mantra portion of the Samhitās there once occur a periphrastic perfect form with the reduplicated perfect of *kr* *make* governing the acc. of a fem. substantive in a derived from a secondary (causative) verbal stem. This form is *gamuvān cakara* (AV.) *he caused to go* *he made a causing to go*. In the Prichitra part of the later Samhitās (Th., Mb., K.) such periphrastic forms are occasionally met with, and they become more frequent in the regular Brāhmanas.

Moods of the Perfect.

140. Modal forms of the perfect are of rare occurrence in the Samhitās except the RV.

1. The subjunctive is normally formed by adding *a* to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented.² In about a dozen forms the weak stem is used. Middle forms of which only seven or

¹ The root *śū* *swell* also reduplicates with *a* in the past *sa-śay-anā*. These three, *bhu*, *śū*, *śi*, are the only roots with an *i* or *u* vowel that reduplicate with *a*.

Here the radical vowel itself is shortened. The quantitative form of the stem is subject to the rule that it may not contain two phonetically short vowels (except in the 1. s. act.). Hence *sah* reduplicates either as *se-sah* or *sa-sah* (in a weak form).

² (p) the accentuation of the reduplicating class in the present system

eight occur, are almost restricted to the 3. sing. Examples are:

Act. s. 1. an-aj-ā¹ (añj amount); 2. ta-tán-a-s (tan stretch), bu-bódh-a-s (budh wake), pi-práy-a-s (prī please); ju-joṣ-a-si (juṣ enjoy); ci-kit-a-s (cit observe), mu-muc-a-s (muc release). 3. ci-ket-a-t, ja-ghán-a-t (han smite), ta-tán-a-t, tu-ṣṭáv-a-t (√stu praise), pi-práy-a-t; di-deś-a-ti (diś point), bu-bodh-a-ti, mú-muc-a-ti; mu-muc-a-ti, vi-vid-a-t (vid find).

Du. 2. ci-ket-a-thas, ju-joṣ-a-thas. Pl. 1. ta-tán-ā-ma. 2. ju-joṣ-a-tha 3. ta-tán-a-n.

Mid. s. 3. ta-táp-a-te, jú-joṣ-a-te. Pl. 1. an-śś-a-mahai.¹

2. The injunctive occurs in hardly a dozen forms, a few in the sing act the rest in the 3. pl. mid.; e.g. s. 2. sa-śās (- - śa-śās-s. śās order). 3. du-dho-t (dhū shake), su-sro-t (sru flow); mid. pl. 3. ta-tán-a-nta (cp. 140, 6).

3. The optative is formed by adding the accented modal suffix combined with the endings to the weak perfect stem. The active forms are much commoner than the middle. Examples are:

Act. s. 1. ān-aś-yam, ja-gam-yam, ci-ric-yam, va-vṛt-yam. 2. ba-bhu-yás va-vṛt-yás. 3. an-aj-yát,¹ ja-gam-yát, va-vṛt-yat, ba-bhu-yát.

Du. 2. ja-gam-yátain Pl. 1. va-vṛt-ya-ma 3. ja-gam-gīr, va-vṛt-yúr.

Mid. 1. va-vṛt-īyá. 2. va-vṛdh-ī-thás. 3. va-vṛt-ī-tá. Pl. 1. va-vṛt-i-māhu.

¹ Here also occur the mid. precative form sa sah-i ṣ-ṭhás (sah at 140, 11)

¹ In these three forms the a of the reduplicative syllable an is shortened as if the indicative contained an augment.

² Identical in form with the unaugmented pluperfect (140, 6).

³ From any *otton*, with the long reduplicative vowel retained. (p. 139, 6)

4. The imperative perfect is formed like that of the present reduplicating class, the radical syllable being weak except in the 3. s. act., where it is strong. Nearly all the forms occurring, which number about twenty, are active. Examples are .

Act. s. 2. ci-kid-dhí ($\sqrt{\text{cit}}$), di-diḍ-ḍhí ($\sqrt{\text{diś}}$), mu-nug-dhí ($\sqrt{\text{muc}}$), śa-śā-dhí ($\sqrt{\text{śās}}$).¹ 3. ba-bhú-tu,² mu-mók-tu.

Du 2. mu-muk-tam, va-vrk-tam ($\sqrt{\text{vrj}}$ *twist*). Pl. 2. di-diḍ-ṭana ($\sqrt{\text{diś}}$), va-vṛt tana.

Mid. s. 2 va-vṛt-svá. Pl. 2. va-vṛd-dhvám.

Participle.

5. Both active and middle forms of the perfect participle are common. It is formed from the weak perfect stem, with the accent on the suffix, as cakr-váms, cakr-āná. If, in the active form, the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel *i*, but not when the stem is unreduplicated; e.g. papt-i-váms (Gk. πᾶπτ-ός), but vid-váms (Gk. εἰδ-ός). Examples are:

Act. ja-gan-váms ($\sqrt{\text{gam}}$), ju-gr̥bh-vams ($\sqrt{\text{grabh}}$), ji-gī-váms ($\sqrt{\text{ji}}$), ju-ju-váms ($\sqrt{\text{jū}}$), ta-sthi-váms ($\sqrt{\text{sthā}}$), ba-bhu-váms (Gk. πᾶφν-ός), ri-rik-váms ($\sqrt{\text{ric}}$), va-vṛt-vams, vā-vṛdb-váms,³ sā-sah-váms,³ su-ṣup-váms ($\sqrt{\text{svap}}$); iy-i-váms ($\sqrt{\text{i}}$), uṣ-i-vams (*vas dwell*), dās-váms (*oās worship*), sáh-váms ($\sqrt{\text{sah}}$).

Mid. ān-aj-āná ($\sqrt{\text{añj}}$), an-as-āná ($\sqrt{\text{aps}}$), ij-āná ($\sqrt{\text{yaj}}$), ūo-ōna ($\sqrt{\text{vac}}$), ja-gm-āná ($\sqrt{\text{gam}}$), i-stir-āná ($\sqrt{\text{stṛ}}$), lep-āná ($\sqrt{\text{tap}}$), pa-spaś-ōná ($\sqrt{\text{spaś}}$), bhoj-āna ($\sqrt{\text{bhaj}}$),

¹ Cp Gk. κτ-κλυ θι, 2 pl κτ-κλυ τε (*κλυ* = *hear*).

² With *u* unchanged as in strong forms elsewhere (139. 71).

³ With long reduplicative vowel

yem-ana (√yam), va vrdh-ana, śa śay-ana (√śī) śi-śriy-
āná (√śri) śi śmīy-ana (√smi), su śup-āná (√svap),
śeh-ana (√sah)

Pluperfect.

6 Corresponding to the imperfect there is an augmented form of the perfect called the pluperfect. The strong stem is used in the singular active, the weak elsewhere. The secondary endings only are used, in the 3 pl ur always appears in the active and *iran*¹ in the middle. The *s* and *t* of the 2 and 3 - *as* in some forms preserved by an interposed *i*. There are also several forms made with *śamathā* as in this tense. The augment is often dropped, as in other past tenses. The total number of pluperfect forms occurring is about sixty. Examples are

Act 1. 1. *cacakṣ-ānu*, *ā jagrabh-ānu*, *a-tustāv-ānu*;
cakṣ-ām, *cikṣ-ām* (√cit) 2. *ā-jagan* (- *ā-jagam-s*),
na-nam-a 3. *a-viveś-i* s (√viś). 4. *a-jagan* (- *ā-jagam-t*),
a-īśet (√iś), *ra-ran* (*īśan-t-ran rejoice*), *ā-jagrabh-i-t* *ā cikṣ-a-t* in 1 *a cikṣ-a-t*; *īśantambh-a-t*

Obj 2. *a-nu unī tam*, *mī-muk-tam*. 3. *a-vavaś-i*
īśam vaś de mī

Pl 2. *a-jān ta*, *a-cucyav i-tana*. 3. *a-cucyav-u*

Mid 1. *a-vuśav-i* 3. *dis-ya* (√dis) Pl. 3. *ā-cakṣ-iran*, *ā jagm-iran*, *a-pec-iran*; *a-vavrt-ran*, *ā-sarg-ran* (√sṛj). There are also several transfer forms as from *a śmīy*; 1. *a-tustā-a-nta*, *cakṣ-ā nta*, *ā-śrj-a-nta*.

ASAM.

141 This tense is of very common occurrence in the Vedas, being formed from more than 450 roots. It is an

¹ *īś* you form like *ran* only instead of *iran*. There are also several transfer forms as *anta*.

² When a cision of the past 1 is required, artificial, and ending *īśam* for *īś*.

augmented tense, taking the secondary endings and forming moods and participles. It is distinguished from the imperfect by having no corresponding present and by difference of meaning. There are two types of aorist. The first or sigmatic aorist is formed by inserting *s*, with or without an added *a*, between the root and the endings. It is taken by more than 200 roots. The second aorist adds the endings to the simple or the reduplicated root either directly or with the connecting vowel *a*. It is taken by over 250 roots. There are four forms of the first Aorist, and three of the second. Upwards of 60 roots take more than one form. One verb, *badh* *make*, has forms from five varieties of this tense.

First Aorist.

a. The stem of the first form is made by adding to the augmented root the suffix *sa*. It is inflected like an imperfect of the sixth or *ā* class of the first conjugation, the *sā* being accented in unaugmented forms. It is taken in the Saṅghitas by only ten roots¹ containing one of the vowels *i, u, ṛ*, and ending in one of the consonants *j, ś, ṣ, or h*, all of which phonetically become *k* before *s*. These roots are: *mṛj* *wipe*, *yaj* *sacrifice*, *vij* *trust*; *krś* *cut*, *mṛś* and *spṛś* *touch*; *dviś* *hate*; *guh* *hide*, *dūh* *milk*, *ruh* *ascend*. In the indicative no dual forms are found; and in the mid. only the 3. s. and pl. are met with. The only moods occurring are the injunctive and the imperative, with altogether fewer than a dozen forms. This form of the aorist corresponds to the Greek First Aorist (e.g. *ἔδειξε*, Lat. *duxit*). The augment, *a*, in other past tenses, is sometimes dropped

¹ In B nine additional roots take the *sa* aorist: *kra* *drag*, *dis* *point*, *dih* *snear*, *drś* *see*, *druh* *be hostile*, *piś* *urine*, *nūh* *mingre*, *viś* *cut*, *vrh* *cut*, and in S *bh* *lick*.

² The stem of this aorist therefore always ends in *kva*.

Indicative. Act. ° 1. avikṣam 2. ādruḥṣas (B.), ādhukṣas. 3. ākruḥṣat, āghukṣat, adukṣat¹ and ādhukṣat, āmrkṣat (✓mrś), ārukṣat, āsprkṣat. Pl. 1. āmrkṣāma (✓mrj), ārukṣāma 3. ādhukṣan; dukṣan¹ and dhukṣan.

Mid. s 3. adhukṣata; dukṣata¹ and dhukṣata. Pl. 3. āmrkṣanta (✓mrj)

In the injunctive only the following forms occur :

Act. °. 2. dvikṣas,¹ mrkṣas (✓mrś) 3. dvikṣat. Pl. 2. mrkṣata (✓mrś).

Mid. °. 3. dukṣata¹ and dhukṣata. dvikṣata. Pl. 3. dhukṣanta.

In the imperative only three forms occur :

Act. du. 2. mrkṣātam (✓mrj). 3. yaksātam.

Mid. s. 2. dhukṣāsva

142 The other three forms of the First Aorist are made by adding to the augmented root the suffixes s, iṣ, s-iṣ respectively. They are inflected like imperfects of the second or gradal conjugation. The sis form is used in the act. only (excepting three optative forms) and is taken by not more than six roots. The other two are very common, being formed from nearly 300 roots in V and B taken together.

Second or s form.

143. This form of the aorist is taken by at least 135 roots in V. and B. In addition to the indicative it forms all the mood, and a participle.

Indicative.

1. The radical vowel as a rule takes Vrddhi (a being lengthened) in the active. In the middle, excepting final i and u (which take (luna)) the radical vowel remains un-

changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in *ur*. In the active, the endings *s* and *t* of the 2. 3. *s* disappear and the tense sign also, unless the root ends in a vowel; e.g. *a-har* = *á-hār-s-t*, but *á-hā-s* = *á-hs-s-t*. The AV and TS., however, less often than not, insert a connecting *i* before these endings,¹ thus preserving both the latter and the *s* of the tense stem; e.g. *á-mā-k-ṣ-i-t* (my *wash*). The forms of the inductive actually occurring would, if made from *bhr* *bear* in the active, and from *budh* *wake* in the middle be as follow:-

ACTIVE.

SINGULAR	DUAL	PLURAL
1 <i>a-bhār-ṣ-am</i>	<i>[a-bhāis-va]</i>	<i>a-bhars-va</i>
2 <i>a-bhar</i>	<i>a-bhars-tam</i>	<i>a-bhars-tu</i>
3 <i>á-bhar</i>	<i>a-bhars-ṣam</i>	<i>á-bhar-s-ur</i>

MIDDLE.

SINGULAR	DUAL	PLURAL
1. <i>á-bhut-s-i</i> (62 <i>a</i>)	<i>[a-bhut-s-vañi]</i>	<i>a-bhut-s-mañi</i>
2. <i>a-bud-dhus</i> (62 <i>b</i>)	<i>á-bhur-s-atham</i>	<i>a-bhud-dhvañi</i> (62 <i>a</i>)
3. <i>á-bud-dhe</i> (62 <i>b</i>)	<i>á-bhut-ṣ-ātām</i>	<i>a-bhut-s-ata</i>

The middle voice, as exemplified by a root ending in *u*, *stu press*, is inflected as follows

Ang. 1 <i>á-sto-s-i</i>	2. <i>a-sto-ṣ-thas</i>	3. <i>á-sto-ṣ-ta</i>	Du 1
<i>[a-sto-ṣ-vañi]</i>	2. <i>[a-sto-ṣ-atham]</i>	3. <i>a-sto-ṣ-ātām</i>	
Pl. 1 <i>a-sto-ṣ-mañi</i>	2. <i>á-sto-dhvañi</i> (62 <i>B</i> 2 <i>b</i>)	3. <i>a-sto-ṣ-ata</i>	

¹ The RV and K have no forms with the inserted *i*, while in B the dual form without it is *adrak* (*dis see*) and *ayāt* (*ya sacrifice*), also *bhas* (*v'bhi*) *bhais-s*, which while losing, the *s* ending preserves the appearance of a 2 sing

2. The subjunctive is common in the RV.¹ in active forms, but not in the middle. The root regularly takes Guṇa throughout (active and middle). The primary endings are frequent. The forms occurring, if made from *stu praise*, would be:

Act. sing. 1. stó-ṣ-āṇi. 2. stó-ṣ-a-si, stó-ṣ-a-s. 3. stó-ṣ-a-ti, stó-ṣ-a-t. Du. 2. stó-ṣ-a-thas. 3. stó-ṣ-a-tas. Pl. 1. stó-ṣ-ā-ma. 2. stó-ṣ-a-tha. 3. stó-ṣ-a-n.

Mid. sing. 1. stó-ṣ-ai. 2. stó-ṣ-a-se. 3. stó-ṣ-a-te. Du. 2. stó-ṣ-āthe (for stó-ṣ-aithe). Pl. 3. stó-ṣ-a-nte.

3. Injunctive forms are fairly common. When normal they are of course identical with the unaugmented indicative. But the sing. 1. act. is irregular in never taking Vṛddhi: all the forms of it that occur either have Guṇa, as *sto-ṣ-am*, *je-ṣ-am* (√ji); or lengthen the radical vowel, as *yū-ṣ-am* (*yu separate*); or substitute e for ā in roots ending in ā, as *ye-ṣ-am* (*yā go*), *ge-ṣ-am* (*gā go*), *sthe-ṣ-am* (*sthā stand*). The latter irregularity also appears in pl. 1: *je-ṣ-ma*, *ge-ṣ-ma*, *de-ṣ-ma* (*dā give*), beside the normal *yau-ṣ-ma* (*yu separate*).

4. The optative occurs in the middle only, the 2. 3. s. always having the precativ s (with one exception). The forms actually occurring are:

Sing. 1. di-ṣ-īyá² (*dā cut*), bhak-ṣ-īyá (*bhaj divide*), ma-s-īyá³ (*man think*), muk-ṣ-īyá (*muc release*), rā-s-īyá (*rā give*), sāk-ṣ-īyá⁴ (AV.), str-ṣ-īyá (*str̥ strew*). 2. maṃ-s-ī-ṣ-ṭhás⁵ (*man think*). 3. dar-ṣ-ī-ṣ-ṭa (*dr̥ tear*), bhak-ṣ-īta⁶ (SV.), maṃ-s-ī-ṣ-ṭa, mr̥k-ṣ-ī-ṣ-ṭa (*mr̥c injure*). Du. 2.

¹ Subjunctives of this aor. are very rare in B. except *yakṣ-a-t* (√yaj) and *vakṣ-a-t* (√vah).

² With radical ā reduced to i: cp. 5 c. Similarly *dhi-ṣ-īya* (√dhā) in B.

³ With an reduced to a (= sonant nasal).

⁴ From *sah overcome*, with radical vowel lengthened.

⁵ Anusvāra for n (66 A 2).

⁶ Without the precativ s.

trā-s-i-thām' (trā *protect*). Pl. 1. bhak-s-i-māhi, mam-s-i-māhi, van-s-i-māhi and va-s-i-māhi' (van *in*), sak-s-i-māhi (sak *follow*), dhuk-s-i-māhi (dih *null*). 3. mam-s-īrata.

5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-s-a (nī *lead*) and par-s-a (pr *take across*). Mid s. 2. sāk-s-va (√sah). 3. rā-s-a-tam. Du 2. rā-s-āthām. Pl. 3. ra-s-a-ntam.

6. Only two or three forms of the active participle occur: dāk-s-at' and dhāk-s-at (dah *burn*). sāk-s-at (√sah).

About a dozen stems, irregularly formed by adding s to the root with an intermediate a and taking the regular ending ana, may be accounted middle s aorist participles; e. g. mand-a-s-āná *rejoicing*, yam-a-s-āná *being driven*.

Irregularities of the s form.

144. 1. Before the suffix s, (a) final radical n (as well as m) becomes Anusvara (66 A 2), as á-mam-s-ata (√man), van-s-i-māhi (√van); (b) s becomes t in the verb vas *dwelt* and possibly also in vas *shone*: á-vāt-s-i-s' (AV.) *then hast dwelt* and á-vāt (= á-vas-s-t) *has shone* (AV.).

2. The RV. has one example of an incipient tendency to preserve the s and t of the 2. 3. s. in 2. s. á-ya-s (= a-yaj-s-s) beside the phonetically regular form of the 3. s. á-yāt (= á-yaj-s-t). The AV. has three or four examples of this. 4. 2. srā-s (= sraja-s-s: √srij); 3. á-śrai-t (= a-srai-s-t:

¹ For tra-s-īyāthām.

² With Anusvara for n (66 A 2).

³ With an reduced to a (-sonant nasal)

⁴ Without initial aspiration: cp. 62 a and 156 a.

⁵ See 66 B 1. In an Upaniṣad the 2. du. appears as á-vās-tam, the aor. suffix s having been lost without affecting the radical s.

√*śri*); á-hai-t (= á-hai s-t √*hi*); á-vā-t¹ (= a-vas-s-t: *vas shine*). The later Samhitās here frequently preserve these endings by inserting *i* before them: s. 2. á-rat-s-i-s (√*rādh*), á-vať-s-i- (vas *du*ll); 3 a-tam-s-i-t (√*tan*). á-naik-ṣ-i-t (√*ni*), tap-s-i-t (√*tap*), bhai-ṣ-i-t (√*bhī*), vak-ṣ-i-t (√*va*), ha-s-i-t, hvar-ṣ-i-t (√*hvar*).

2. The ending *dhvam* (before which the *s* of the aor. is lost) becomes *dhvam* when the *s* would have been crebralized (66 B 2): á-sto-dhvam á-sto-dhvam is the only example.

3. The roots *du* *que* and *du* *cut* reduce the radical vowel to *i* in a-di-ṣ-i, di-ṣ-īya; gam, man, van lose their nasal in á-gu-smah, ma-s-iyá, va-s-i-mah (beside vam-s-ī-mah), while *sah* lengthens its vowel in a-sāḥ-ṣ-i, sak-ṣ-i; sāḥ-ṣ-āma, sak-ṣ-īya; sak-ṣ-va.

4. The roots *srj* *mit* and *prc* *mi* take metathesis in the aor. s. 2. srā-s-i (srak) s. 3. á-srāk; á-prak. Du 2. á-srāṣ-īam.

5. The following are the forms occurring in the 3. s. ind. aor. in which (a) the ending *t* is lost: á-pai-s (√*ji*) á-prā-s, a-hu-s, (b) both the tense sign *s* and the ending *t* are lost: á-krau (kraud *try out*), á-kṣār (ksar *flow*), a-cait (cit *cut*), a-chau (chand *seem*), a-tau (tan *stretch*), á-tsar (tsac *app* *ouch* *so* *al*tham), a-dyaut (dyut *shine*), á-dhak (dah *burn*), a-prak (prc *mi*), á-praḥ (prach *ask*), a-bhār (bhṛ), a-yat (yaj *sacrifice*), á-yan (yam *guide*), á-rant (rudh *obscure*), a-ṣat (vaḥ *conceal*), á-vať (vas *shine*), á-śvait (śvit *be* *bright*), a-śyan (śyand *move on*), á-srak (srj *mit*), á-svār (svar *sound*), a-hr (hr *take*), a-raik (ric *lean*).

6. After a consonant other than *n*, *m*, *r* the tense sign *s* is dropped before *t*, *th*, and *dh*; e.g. á-bhak-ta (beside á-blak-ṣ-i), a-muk-thās (beside á-muk-ṣ-i).

¹ But the *t* may in this instance represent the changed final radical s. 114 1 (b). Hence a few additional examples in B. auit (beside auit and uisat √*u*), acat (√*ca*); nat (√*ni*).

² And even the final consonant of the root when there are two (28)

Third or iṣ form.

145. About 145 roots take this aorist in V. and B. It differs from the s aorist merely in adding the s with the connecting vowel i, which changes it to ṣ (67).

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Viddhi and a medial vowel is sometimes lengthened. The endings are the same as those of the s aorist except that the 2. ṣ. s. end in is (= iṣ-s) and it (= iṣ-t). This aorist has all the moods, but no participle. Middle forms are not common and very few occur except in the 2. ṣ. sing.

The normal forms occurring, it made from *kram stride*, would be:

Act. sing. 1. á-kram-iṣ-am. 2. á-kram-iṣ. 3. á-kram-it.
Du. 3. á-kram-iṣ-ṭam. Pl. 1. á-kram-iṣ-ma. 3. á-kram-iṣ-ur.

Mid. sing. 1. á-kram-iṣ-i. 2. á-kram-iṣ-ṭhas. 3. á-kram-iṣ-ṭa. Du. 3. á-kram-iṣ-ātām. Pl. 3. á-kram-iṣ-ata.

2. Subjunctive forms are rare except in the 2. ṣ. s. act. Examples are:

Act. sing. 1. dāv-iṣ-āu. 2. av-iṣ-a-s, kām-iṣ-a-s. 3. kār-iṣ-a-t, bódh-iṣ-a-t. Pl. 3. sām-iṣ-a-u.

Mid. pl. 1. yác-iṣ-ā-mahe. 3. sām-iṣ-a-nta.

3. Injunctive are commoner than subjunctive forms. They occur most frequently in the 2. ṣ. s. and plur. Examples are:

Act. sing. 1. śāms-iṣ-am (śāms praise). 2. av-iṣ (av pour), tár-iṣ (tṛ cross), yódh-iṣ (yudh fight), sāv-iṣ (sū generate). 3. ás-it (ás eat), tar-it. Du. 2. tár-iṣ-ṭam, mār-dh-iṣ-ṭam (mrdh neglect). Pl. 1. árām-iṣ-ma. 2. vād-iṣ-ṭa and vād-iṣ-ṭana. 3. jār-iṣ-ur (jṛ waste away).

Mid. sing. 1. rādh-iṣ-i (rādh succeed). 2. mārṣ-iṣ-ṭhas

3. Optative. Sing. 1. *vam-sis-iyá*. 2. *yā-sis-i-ṣ-ṭhās*.¹
Pl. 1. *pyā-sis-i-mahi*.

4. Injunctive. Sing. 1. *raṃ-sis-am*. Du. 2. *hā-sis-ṭam*.
3. *bā-sis-ṭam*. Pl. 2. *ha-sis-ṭa*. 3. *ha-sis-ur*.

5. Imperative. Du. 2. *ya-sis-ṭān*. Pl. 2. *yā-sis-ṭā*.

Second Aorist

147. This aorist resembles an imperfect formed directly from the root, the terminations being added with or without the connecting vowel *a*.

The first form is like an imperfect of the accented *á* class (125, 2), the stem being formed by adding *a* to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek. It is taken, in V. and B. together by nearly eighty roots, chiefly with a medial vowel. Middle forms are rare.

1. Indicative. The forms actually occurring would, if made from *vid* *and*, be as follows:

Act. sing. 1. *ávidam*. 2. *ávidas*. 3. *ávidat*. Du. 1. *ávidava*. Pl. 1. *ávidama*. 2. *ávidata*. 3. *ávidan*.

Mid. sing. 1. *ávido*. 2. *ávidathas*. 3. *avidata*. Du. 1. *ávidavahi*. 3. *avidetam*. Pl. 1. *avidamahi*. 3. *ávidanta*.

2. The subjunctive forms from the same root would be:

Act. sing. 2. *vidási*, *vidás*. 3. *vidāti*, *vidát*. Du. 1. *vidáva*. 2. *vidathas*. 3. *vidátas*. Pl. 1. *vidama*. 2. *vidatha*, *vidáthuna*.

Mid. sing. 2. *vidate*. Pl. 1. *vidāmahe*.

3. The injunctive forms from *vid* would be:

Act. sing. 1. *vidām*. 2. *vidás*. 3. *vidát*. Pl. 3. *vidān*.

Mid. sing. 3. *vidata*. Pl. 1. *vidāmahi*. 3. *vidánta*.

4. The optative is rare in V., but not infrequent in B.

¹ With precativ. *e*.

² With *i* for *a*.

³ Three roots with *ṛ*, however, show forms with Guṇa (147 a 2 and c).

the second aorist of the second conjugation in Greek. It is inflected in both active and middle.

Indicative.

1. The root is strong in the sing. act., but weak elsewhere. Roots ending in vowels, however, tend to retain the strong vowel throughout the active except the 3. pl. Those ending in a regularly retain that vowel throughout the ind. act. except in 3. pl. where it is dropped before *nr*, which is always the ending in these verbs. In the 3. pl. mid. the ending *ran* is more than twice as common as *ata*; *ran* as well as *ran* is taken by three roots.

a. The forms occurring from roots ending in *ā*, if made from *sthā*, would be:

Act. sing. 1. *ā-sthā-m* (ἐστῆ-ν) 2. *ā-sthā-s*. 3. *ā-sthā-t* (ἔσθη) Du. 2. *ā-sthā-tam*. 3. *ā-sthā-tēm*. Pl. 1. *ā-sthā-ma* (ἐσθημεν). 2. *ā-sthā-ta*. 3. *ā-sth-ur*.

Mid. sing. 2. *ā-sthi-thas* (ἔστα-θης) 3. *ā-sthi-ta*. Pl. 1. *ā-sthi-mahi*. 3. *ā-sthi-ran*.

b. Roots in *r* take *Guna* throughout the ind. act. except the 3. pl. The forms from *kṛ* would be:

Act. sing. 1. *ā-kar-am*. 2. *ā-kar*. 3. *ā-kar*. Du. 2. *ā-kar-tam*. 3. *ā-kar-tam*. Pl. 1. *ā-kar-ma*. 2. *ā-kar-ta*. 3. *ā-kr-an*.

Mid. sing. 1. *ā-kr-i* 2. *ā-kṛ-thās*. 3. *ā-kr-ta*. Du. 1. *ā-kṛ-vahi*. 3. *ā-kr-tam*. Pl. 1. *ā-kṛ-mahi*. 2. *ā-kṛ-dhvam*. 3. *ā-kr-ata*.

c. *bhu* *be* retains its *ū* throughout (as in the perfect), interposing *v* between it and a following *a*:

Act. 1. *ā-bhuv-am*.¹ 2. *ā-bhu-s*. 3. *ā-bhū-t* (ἐφύ) Du. 2. *ā-bhū-tam*. 3. *ā-bhū-tam*. Pl. 1. *ā-bhu-ma* (ἐφύμεν). 2. *ā-bhū-ta* and *ā-bhū-tana*. 3. *ā-bhū-v-an*.

d. The following are forms of the 2. 3. s. act. in which

¹ With split *v*; in the later language *a-bhuv-am*.

2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, if made from *kr*, would be.

Act. sing. 1. *kāra* and *kār-āṇi*. 2. *kār-a-si* and *kār-a-s*.
3. *kār-a-ti* and *kār-a-t*.¹ Du. 2. *kār-a-thas*. 3. *kār-a-tas*.
Pl. 1. *kār-a-ma*. 3. *kār-anti*, *kār-a-n*.

Mid. sing. 2. *kar-a-se*. 3. *kār-a-to*. Pl. 1. *kār-ā-maḥo* and *kār-a-nāhai* 3. *kār-anta*.

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:

Act. sing. 1. *kar-am*, *darś-am*,² *bhūv-am*, *bhoj-am*.
2. *je-s*, *bhū-s*, *bhū-s* (*bhī fear*), *dhak*³ (*dagh reach*), *bhet* (*bhid split*), *rok* (*ruj break*) 3. *bhū-t*, *śre-t* (*√śri*), *nak* and *naṭ* (*naś attain*) Pl. 1. *dagh-ma*, *bhu-ma*; *pho-ma*,⁴ *ho-ma* (*hū call*). 3. *bhūv-an*, *vr-an* (*vr cover*): *kram-ur*, *dur* (*dā give*), *dh-ūr* (*dha put*).

Mid. sing. 1. *namś-i* (*namś - naś attain*). 2. *nut-thās* (*nut push*), *mr-thās* (*mṛ die*), *mṛṣ-thās* (*mṛṣ neglect*), *rik-thas* (*ric leave*). 3. *ar-ta* (*r go*), *aṣ-ṭa* (*aś attain*), *vik-ta* (*vij tremble*), *vr-ta* (*vr choose*). Pl. 1. *dhī-maḥi* (*dha put*).

4. More than forty optative forms are met with. Examples are:

Act. sing. 1. *aś-yām* (*aś obtain*), *vrj-yām*, *de-yām* (*dā give*). 2. *aś-yās*, *rdh-yās*, *gum-yās*, *jūe-yās*, *bhū-yās* 3. *bhu-yat* (AV.) Pl. 1. *aś-yāma*, *rdh-yāma*, *kri-yama*, *bhū-yama*, *sthe-yāma*. 3. *aś-yur* (*aś attain*), *dhe-yūr*

Mid. sing. 1. *aś-iyā* 3. *ar-ī-tā* (*r go*). Pl. 1. *aś-ī-māhi*, *rdh-ī-māhi* (*rdh kindle*), *naś-ī-māhi* (*naś reach*).

¹ The root is weak in the isolated forms *śdh-a-t*, *bhuv-a-t*, *śrūv-a-t*

² The weak root appears once in the form *idh-a-té*. The weak root also appears once in the 2 du form *rdh-athe*.

³ This may, however, be an irregular aorist: cp. 147c

⁴ For *dagh-s*.

⁵ With strong radical vowel.

⁶ The RV. has no forms of the 3. s. in *yāt*, but only precatives in *yas* (= *yās-t*).

α. There are also about thirty precative forms (made from about twenty roots in the *Samhitās*), all of which except two are active. Examples are:

Act. sing. 1. *bhu-yāsam*. 3. *as-yas* (= *ās-yas-ti*). *gam-yās*, *dagh-yas*, *pe-yas* (*pa drink*), *bhu-yas*. Du 2. *bhu-yāstam*. Pl. 1. *kr-yāma* 2. *bhu-yāsta*.

Mid s. 3 *pad i-ṣ-ṭa*, *muc-i-ṣ-ṭa*.

β Over ninety forms of the imperative occur, all but about twelve being active. Several forms in the 2. persons act. have a strong root, which is then usually accented. Examples are

Act. s. 2. *kr-dhi*, *ga-dhi* (*gain*), *pūr-dhi* (*pūr fill*), *bo-dhi*,¹ *yó-dhi* (*yudh fight*), *śāg-dhi* (*śak be able*). *ga-hi* (*gain do*), *ma hi* (*ma move*), *sa-hi* (*sa bind*). 3. *gān-tu* (*gam go*), *dhāt-tu*, *bhu tu*, *śro tu*.

Du 2. *kr-tam* and *kar-tam* (AV), *ga-tam* and *gan-tam*, *da-tam*, *dhak-tam* (*dagh reach*), *bhū-tām*, *var-tam* (*vr cover*), *vo-ḥtam* (*van carry*), *śru-tām*. 3. *gan-tam*, *pā-tam*, *vo-ḥtam* Pl. 2. *kr-ta* and *kār-ta*, *ga-ta* and *gan-ta*, *bhū-tā*, *vau-ta*, *śru-ta* and *śró-ta*; *kār-tana*, *gau-tana*, *dha-tana*, *bhu-tana* 3. *gam-antu*, *dhāntu*, *śruv-antu*.

Mid s. 2. *kr-ṣvā*, *dhi-ṣvā* (*dhs join*), *yuk-ṣvā* (*yuj join*), accented on the root: *mat-ṣva*, *yaj-ṣva* (*yaj sacrifice*), *ra-ṣva*, *vam-ṣva* (*van win*) *sak-ṣva* (*sac follow*). Pl. 2. *kr-dhvam*, *vo-dhvam*.

γ Of the participle only eleven or eight examples occur in the active but nearly forty in the middle. Examples are:

Act. *idh-ant*, *kr-ant*, *gm-ant*, *sthant*.

Mid *ar-ana*, *idh-āna*, *kr-ṣṇa*, *drś-ana* and *drś-aná*, *budh-ana*, *baiv-āná*, *vr-ana* (*vr cover*), *śubh-ana* and *śubh-bhāná*, *śuv-ana* (always to be pronounced *svana*) and *sv-ana* (SV).

¹ Formed from both *bhu* or *bo* *bhu-dhi* and *budh* means (for *bód-dhi* instead of *bí-d-dhi*).

² For *yud-dhi* (through *yód-dhi*).

Third or Reduplicated Form.

149. This aorist is formed from nearly ninety verbs in the *Samhitās* and from nearly thirty more in the *Brahmaṇas*. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in *aya* has that meaning. The characteristic feature of this aorist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (*o*). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view the radical vowel is shortened in *vāś bellou*, *sūdh succeed*, *hīd be hostile* and, by dropping the nasal, in *krand cry out*, *jambh crush*, *randh subject*, *syand flow*, *srams fall*. The stem of the great majority of forms is made with a thematic *a*. But about a dozen roots ending in vowels (*a*, *i*, *u*, *r*) and *svap sleep* make occasional forms from stems without thematic *a*, the inflexion then being like that of an imperfect of the reduplicating class (1:7, 2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes *ḥ*una. All the moods occur, but no participle.

Special Rules of Reduplication.

a. The vowels *a*, *ē*, *i* are represented in the reduplicative syllable by *i*.

b. The vowel of the reduplicative syllable, unless already long by position, is lengthened.

1. The forms of the indicative actually occurring would, if made from *jan* *beget*, be as follows.

Act. S. 1. *ajījanam*. 2. *ajījanas*. 3. *ajījanat*. Du 2. *ajījanatam*. Pl. 1 *ajījanāma* 2. *ajījanata*, 3. *ajījanau*

Mid. 3. 3. *ajījanata*. Pl. 2. *ajījanadhvam*. 3. *ajījananta*.

The following are examples :

Act. s. 1. *áninaśam* (naś *be lost*), *ácikṛṣam* (kṛṣ *drag*), *ápiplavam* (B.), *ápīparam* (pṛ *pass*). 2. *áci-krad-as*, *ábūbhuvas*; *siṣvapas*; without thematic a: *á-jīgar* (gṛ *sipallow* and gṛ *waken*); *siṣvap*. 3. *ácikṛpat*, *ácucyavat* (K.), *ájihīdat* (✓hīd), *ádidyutat*, *ábūbudhat*, *ávivaśat* (✓vāś), *ávi-vṛdhat*, *ásiṣyadat* (✓syand); *bībhayat*, *śísñathat* (śnath *pierce*); without thematic a: *á-śísre-t* (✓śri), *á-śísñat*. Pl. 3. *ávivaśan* (✓vāś), *ásisrasan* (✓srams), *ásiṣadan* (✓sad); *ábībhajur* (B.).

Mid. s. 3. *ávīvarata* (vṛ *cover*). Pl. 2. *ávivṛdhadhvam*. 3. *ábībhayanta*, *ávivaśanta* (✓vāś), *ásiṣyadanta*.

2. The subjunctive is rare, only about a dozen forms occurring, all active except one. Examples are:

Act. s. 1. *rāradhā*. 2. *tītapāsi*. 3. *cīkṛpāti*, *piṣṛśati*,¹ *siṣadhāti* (✓sādh). Pl. 1. *rīramāma*, *siṣadhāma*.

3. Injunctive forms are fairly common, more than fifty occurring in the active, but only five in the middle. Examples are:

Act. s. 1. *cukrudham*, *dīdharam* (dhṛ *hold*). 2. *cikṣipas*, *piṣṛśas*, *rīradhas*, *siṣadhas*. 3. *cucyavat*, *dīdharat*, *mīmayat* (mā *bellow*), *siṣvadat* (svad *sweeten*).

Du. 2. *jihvaratam*. Pl. 2. *rīradhata*. 3. *rīraman*, *śūsūcan* (śuc *shine*). 3. *siṣapanta* (sap *serve*).

4. The optative forms number hardly a dozen, being made from only three roots, mostly from *vac speak*, the rest from *cyu stir* and *riṣ hurt*. They are:

Act. s. 1. *vocéyam*. 2. *rīriṣes*, *vocés*. 3. *vocét*.

Du. 2. *vocétam*. Pl. 1. *vocéma*. 3. *vocéyur*.

Mid. s. 1. *vocéya*. Pl. 1. *cucyuv-i-mahi*,¹ *vocémahī*. 3. *cucyav-i-rata*.¹ There is also the 3. s. mid. precative form *rīriṣ-i-ṣ-ṭa*.

¹ Without thematic a.

5 Hardly more than a dozen imperative forms occur, all of them active. These are:

Sing. 2. vocatāt. 3. vocatu.

Du. 2 jigrām¹ (g) *wake*), didhrtām.¹ vocatam. Pl. 2. jigr-ta,¹ didhrtā,¹ paptata, vocata, susudāta (AV.). 3. pupuranta (pf *fill*), śisrathantu.

Irregularities.

1 The reduplicative syllable of dyut *he* has, 1st: ā-didyutat; that of am *myself* repeats the whole root ām-am-at (ā-am-am-at); while it is 1st hōt in jigrām jigrā (he ide ā-jigar), didhrtām, didhrtā (he ide ā-didharat) and in the related inj didipā for didipās (dip *shine*).

2 The radical syllable suff. is contraction or evaporation as in the weak forms of the perfect in the three verbs *be lie & vac speak*, and *pat fall*, thus ā-nēs at (= ā nānās-at ā-voc-et ā-va-uc-at (p Gk. *ἐκεκε*)) and a papt-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative I appears in the alternative forms ā-nūns-at and ā-pipat-at, they were probably perfects in origin. But they have come to be aorists as is shown by their meaning and by the occurrence of mixed forms (as vocatu, &c., and paptata).

3 The initial of the suffix is retained from the causative stems ma-paya, sthā-paya, ha-paya, bhū-paya, ar-paya, ja-paya (√j). The radical vowel is reduced to *i* in the first four, while the reduplicative vowel comes after instead of before the radical vowel in the fifth, thus ā-ji-jip-at, ā-ti-sthip-at, ā-hip-as, bi-bhū-as, bī-bhū-athat, ar-p-am⁴, ā-ji-jap-a-ri (Vb).

Benedictive or Precative

150. This is a form of the optative which adds an *s* after the modal suffix and which is made almost exclusively from aorist stems. In the RV. it occurs in the 1. 3. 3. and

¹ W. thought thematic.

(p its perfect reduplication 139, 8.

(p the perfect reduplication of roots with a nasal (139, 6).

⁴ Here the *p* of the suffix is not only retained, but reduplicated.

⁵ The causative of *ji conquer* from which this aor. is formed, would normally have been *jay-aya*. In B. also occurs the form ā-ji-jip-ata.

1. pl. active, and in the 2 3. s. mid. The endings together with the modal suffix are:

Act. s. 1. *ya-s-am* 3. *yā-s* (= *yās-s*); pl 1. *yā-s-ma*.

Mid. s. 2 *i-s-ṭhās*. 3 *i-y-ṭa*.

a. The only perfect precativc occurring is the 2. s. mid. *sā-sah-i-s-ṭhās*

b. Of the root aorist nearly thirty precatives are met with in the *Saṃhitās*. They occur in the act. 1 3. s., 2. du 1 2. pl., mid 3. s. (see 148, 4 a). The *a* aorist and the reduplicated aor have one precativc form each in the 3. s. mid (147 4 and 149, 4). In the *s* aorist four precativc forms occur in the 2. and 3. s. mid. (see 148, 4)

Simple Future.

151. The stem is formed by adding the suffix *syá* or (rather less frequently with connecting *i*) *i-syá* to the root. As the future tense is often expressed by the subjunctive and sometimes also by the indicative, the future tense is not common in the RV. being formed from only sixteen roots, while the AV. makes it from about thirty two others, and the TS form it from over sixty roots. In V. and B. taken together over one hundred form the future in *syá* and over eighty that in *isyá*. The only derivative verbs that form the future (always with *isyá*) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in *ṣ* always take *isyá*, whereas those ending in other vowels generally take *syá*.

a. Final vowels and prosodically short medial vowels take Guna, final *a* and medial *a* remaining unchanged, e. g. *ṣi* *compute*. *ṣe-sya*; *ni* *lead*. *ne-syá*; *dā* *give*: *dā-syá*; *mih* *shed water*: *muk-syá*; *yuj* *join* *yok-syá*; *kṛt* *cut*: *kart-syé*; *dah* *burn*: *dhaḥ-syá*; *bandh* *bind*: *bhant-syá*; *bhū* *be*: *bhav-isyá*; *sr* *flow*. *sar-isyá*; *vṛt* *turn*: *vart-isyá*.

a. Causatives, which always take *isyā*, retain the present stem, dropping only the final *a*, thus *dhāray-isyā* (*dhṛ support*), *vāsay-isyā* (*vas war*); *dūṣ-ay-isyā* (*dūṣ spoil*), *vāray-isyā* (*vṛ cover*).

b. The inflexion of the future is like that of the present of the first conjugation (*bhāvami*). Middle forms occur in the sing. only. The forms met with, if made from *kr̥ do*, would be:

Act. s. 1. *kar-isyāmi*. 2. *kar-isyasi*. 3. *kar-isyāti*.

Du 2. *kar-isyāthas*. 3. *kar-isyātas*. Pl. 1. *kar-isyāmas*, *-masi*. 2. *kar-isyātha*. 3. *kar-isyānti*.

Mid. s. 1. *kar-isyé*. 2. *kar-isyāse*. 3. *kar-isyáte*.

1. Only one subjunctive, the 2. s. act. *kar-isyās*, has been met with in V. and one other, 1. du. mid., *not-syāvahai* (*nud push*) in B.

2. More than twenty participles occur, of which only four are mid. Examples are:

Act. *kar-isy-ánt*, *dhak-ṣy-ánt* (*√dah*); mid. *yak-ṣyá-māṇa* (*√yaj*), *staviṣyá-māṇa* (*√stu*).

Irregularities.

c. In *st. bring for* the future stem is formed with unchanged final vowel, which is moreover accented: *sú-ṣyā*, while the medial *a* of *sah* is lengthened *sak-ṣyá*.

Periphrastic Future.

152. There is no certain example of this form of the future in the Samhitas. But such a phrase as *anv-āganta yajñápatir vo átra* (Tā., VS.) *the sacrificer is following after you here* may be an example of its incipient use.¹

In B this form is taken by nearly thirty roots. It is made by using the N. s. of an agent noun in *ta* (180), to which the present of the verb *as* is added in the 1, 2 persons, while in the 3 persons *du* and *pl* the N. *du* and *pl* appear. The use of this tense form is

¹ The forerunners in V. of this new tense-formation in B. are the agent nouns in *ta* which, generally accented on the root, are used participially governing an acc. and may be employed predicatively with or without the copula; e.g. *lātā yó vānita maghām* (iii. 13²) *the vine and vine's bounty*.

almost limited to the active, only a few isolated examples being found in the middle. Forms occurring, if made from *bhu* *bi*, would be: Act sing 1 *bhavistāmi*, 3 *bhavita* Pl 1 *bhavistāmas* 3 *bhavistāras* Mid sing 1 2 *bhavitāse* Pl 1 *bhavistāmashe*

Conditional

153. This is a past tense of the future meaning *would have*. Only one example occurs in the *Samhitās*. *a-bhar-īṣya-t* (RV ii 30) *was going to bear off*. This form is very rare in B. also except in the SB where it is found more than fifty times.

Passivo.

154. The passive, which takes the terminations of the middle differs from the latter only in the forms made from the present form and in the 2^d s aor. From the middle of verbs of the fourth class it differs in accent only *nāh-ya-te* *bind-* *nāh-ya-te* is *found*.

The stem is formed by adding accented *yā* to the root which appears in its weak form.

1. Final *ā* mostly becomes *i*, e.g. *da* *pac* *di-ya*; but it also remains, e.g. *ṣa* *ṣaṇ* *ṣa-ya*.

2. Final *i* and *u* are lengthened, e.g. *cong* *vi* *ṇi-yā-te*; *śru* *ci* *śru-yā-te*.

3. Final *ṛ* becomes *i*, e.g. *kr* *muk* *kri-ya-te*¹.

4. Final *ī* becomes *ir*, e.g. *śī* *cruh* *śir-ya-te*².

5. Roots ending in a consonant preceded by a nasal, lose the nasal *ē*; e.g. *an* *ṇi* *va-ya-te* *bandh* *bind* *bandh-yā-te*; *bhaṇ* *bi* *hāj-ya-te*, *vauc* *move* *crookedly*: *vac-yā-te*; *śas* *is* *śas-ya-te*.

¹ The only two roots in which *r* is preceded by two consonants and which form a passive are *str* *śru* and *smṛ* *remember*. Their passives do not occur in the *Samhitās*, but in B. are found *str-yā-te* and *smṛ-yā-te*.

² The passive of *pi* *fill* does not occur in the *Samhitās*, but in B. it is *pur-yā-te* the *ṛ* being preceded by a labial,

6. Roots liable to Samprasāraṇa (17 note 1) take it; e. g. *vac speak*: u-yá-te; *vad speak*: ud-yá-te, *vah carry*: uh-yá-te; *grah seize*: grh-yá-te.

a. Deponentive verbs in *aya* (causatives) drop the suffix while retaining the strong radical vowel. Only one such stem has been noted in the *Saṁhitās*: *bhāj yá-te* is *caused to share* (from *bhāj-āya* causative of *bhāj share*).

a. The forms of the present indicative passive occurring, if made from *hū call*, would be:

Sing. 1. *hū-yó*. 2. *hū-yá-so*. 3. *hu-yá-te*. Du. 3. *hū-yé-te*. Pl. 1. *hu-yá-mahe*. 3. *hū-yá-nte*.

b. As regards the moods only two certain subjunctive forms (n. 3. *uh-yá-te*, *bhri-yá-te*) and one injunctive (s. 3. *su ya-ta*: *sū bring forth*) occur. No optative forms occur in the RV. or AV.¹ There are however nearly thirty imperative forms occurring in the 2 3. & pl. These forms, illustrated by *hū call*, are: s. 2. *hu-ya-sva*. 3. *hū-yá-tam*. Pl. 2. *hū-yá-dhvam*. 3. *hū-yá-utam*.

c. Of the participle over forty examples occur, e. g. *hū-yá-māna being called*. Of the imperfect only about eight forms have been noted, occurring only in the 3. s and pl.: *á-hū-ya-ta* and *á-hū-yanta*.

Irregularities.

d. *tin stretch* forms its passive from *ts* to *yá-te*². Similarly *jan* *beget* becomes *já ya-te*: *do n*, which, however, in form belongs to the radically accented fourth class: *mri ya-te dies* (√*mri*) and *bhri-yá-te* (√*bhr*) is *readjust*, while passive in form, are intransitive in sense.

Aorist Passive.

155 Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

¹ But they are met with in the *Bṛāhmaṇas*.

² In B. *khū yá-te* is formed from *khan di*.

the *Sambhitas*)¹ which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like *gam go*, that sense remains unchanged (as in the past passive participle). It is a 3 s. ind. in which the augmented root takes the ending *i*. The characteristic feature of this form is the strengthening of the root as compared with other middle forms, e.g. *á-kār-i* beside *á-kr-i* (1. s. mid.). Prosodically short medial *i*, *u*, *ṛ* take *āna*, and medial *a* is normally lengthened; final *i*, *u*, *ṛ* take *Vrddhi*, while final *ā* interposes a *y* before the ending. The accent of unaugmented forms is always on the root. Examples are *a-ved-i* (*vid* *put*), *á-bodh-i* (*budh* *put*), *á-darś-i* (*drś* *acc*), *a-vac-i* (*vac* *speak*); *á-śray-i* (*śri* *resort*) *á-stāv-i* (*stu* *praise*) *a-kar-i* (*kr* *do*) *a-dha-y-i* (*dhā* *put*).

More than twenty unaugmented forms are also used inactively, e.g. *śray-i* *let be heard*.

Irregularities.

1. The medial *i* is not lengthened in *a-yan-i*, the unaugmented 3rd s. ind. of *ya* and *á-vah-i*.

2. From the denominative stem *pari* *play the l.* the unique form *pari-śr-i* *amuse* is formed.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I Active Participles.

186. The stem of the present (except the reduplicating class) the future and the aorist active participle is formed with the suffix *ant*.² The strong stem may be obtained by dropping the *i* of the 3 pl. ind. act, e.g. *bhāv-ant*, *kṛp-ant*, *ás-yañt*; *duh-ant*, *kṛp-ant*, *bhūd-ant*, *pri-ñant*.

¹ About a dozen more are found in K.

² On the formation of participles, in *ant* see 85; on the formation of them from stems 95a.

duh *muk* optionally reverts to the original guttural dāgh-ana beside the regular duh-ana. 3 A few roots take (turn) ob-ana (√ub, yudh ana (√yudh), śāy-ana (√ai) stav ana (√stu). 4 Several of these participles optionally accent the radical syllable instead of the final vowel of the suffix, e.g. vid-ana beside vid-ana.

159. The Perfect Middle Participle is formed by adding the suffix āna to the weak form of the stem as it appears before the ending of the 3 pl mid re (ire, rire). It is common, more than eighty examples occurring. The following are some of them āna-ana (√aṇ), ānaś-āna (√amā), ar-ana (√r) i-ana (√ya), ūc-ana (√vac) cakr-ana (√kr), cikīṭ-ana (√cit), jagm-ana (√gam), tath-āna (√sthā), tistur-āna (√stī), tap-ana (√tap), pap-āna (pa *drink*) paspaś ana (√spaś), bhej-ana (√bhaj) yem-ana (√yam), lobb-ana (√labh) vava-ana (vas *live* and *live*), śāśiy-ana (√śri), śāśiy-ana (√smi) svap-ana (√svap).

1 Irregularities. 2 The participle śāśiy-ana shows the double anomaly of reduplicating with a and of strengthening the radical syllable śāśiy-ana. 3 The root śah pr. (add the suffix) reduplicated as well as to a contracted stem śasah-ana and śai-ana. 4 The radical v w of kām 'em and sara 'abuse' is not syncopeated śakm-ana and śasam-ana. 5 Four of these participles have the ten syllable count on the reduplicative syllable tutu-ana, śūśu-ana, śūśuv-ana (√su), u l a śai-ana (śai *pr* au).

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix ta (with or without connecting i) or, less commonly the suffix na (directly) to the root.

¹ Cp. a main irregularity of ai in 161, 162.

Also normally, but less frequently, a centred tatuj-ana.

² Cp. the 3 pl mid part śasad *mu*.

³ The first three cannot be counted intensives because they have not the intensive reduplicative vowel (ā, ī, ū). Though the reduplicative vowel of śasad-ana may be that of either perfect or intensive, the occurrence of the 3 pl mid part śasadur beside it favours the view that it is a perf participle.

1. *ná*, which is taken by primary verbs only, is attached to the (unweakened) root which ends in a long vowel or one of the consonants *d* and (rarely) *c* or *j*. Before this suffix, *i* and *u* remain unchanged; *a* remains or is reduced to *ī* or *i*; *r* becomes *īr* or (generally when a labial precedes) *ur*; *d* is assimilated to *n*; *c* and *j* revert to the original guttural. Thus *li* *cling*. *li-ná*; *dū* *burn*. *du-ná*, *drā* *sleep*. *drā-ná*, *da* *divide*. *di-ná*, *ha* *have*. *hī-ná*. *gy* *swallow*. *gir-ya*; *mṛ* *crush*. *mui-ṇa*, *jē* *take away*. *jūr-ṇá*, *bhid* *split*: *bhui-na*, *skand* *leap*: *skan-ná*, *vruśc* *cut up*. *vṛk-ṇá*; *ruj* *break*. *rug-ṇa*.

a. Several root-tube all native forms in *ta* *nun-ná* and *nut-tá* (*√nā*, *√nā* and *vit-tá* *vid* *know*), *san-ná* and *sut-tá* *sad* *sit*, *si-ná* and *si-tá* (*siya* *to quarrel*) *si-ná* and *si-tá*, *mṛ* *crush* *mui-ná* and *ur-tá* *pre-m* *-ṇa* and *prk-rá*.

b. The final palatal of *pre-m* *si-tá* and *ruj* *break* reverts to the guttural *c* *‘tá*, *‘tá*.

2. When *ta* is added direct the root tends to appear in its weak form. Verbs liable to Samprasāraṇa take it; a medial or final nasals is lost; *a* is often reduced to *i* or *y*, *ya* sometimes to *i*. Examples: *ve* *go* *ta*, *ji-ta*, *bhi-ta*, *stu-ta*, *hu-ta*, *kr-ta*, *nas-ta* (*√nas* *be lost*), *sik-ta* (*√sik*), *yuk-tá* (*√yuj*), *gu-ḍha* (*√guh*)¹ *cup-ḍha* (*√duh*), *sṛṣ-ṭa* (*√sṛj*); *śi-ta* (*√yan*), *vi-ḍha* (*√vyudh*) *uk-tá* (*√vac*), *u-ḍha* (*√vah*) *sup-tá* (*√svap*) *pṛṣ-ṭa* (*√prach*) *ak-tá* (*√āh*) *ta-ta* (*√tan*), *gu-ta* (*√gān*), *pi-ta* (*pa* *drink*), *sṭhi-ta* (*√stha*); *vi-ta* (*√vyu*).

a. The root *da*, like doubly weakened *bi-tá* *be* and *th-ta* *Meddle* is reduced to *i* in *sut-tá* (*sas* *order*). Syncope and loss of *a* appear in *-g-ḍha* *cup* (*√ghaṣ*).

b. Excepting the occurrences of the normal form *-da* in the compound *vāḍa-dā* *quit* by the *da* *give* regularly use the *√vā* *pres*.

¹ With combination and aspiration of the suffix *lo* of the radical final and by the change of the radical vowel (cp 62 69 c).

² With the same changes as in *guḍhā* after *vah-ta* has been reduced by Samprasāraṇa to *uk-tá*.

³ Cp. p 170, note 7.

stem *dad* in forming its past passive participle: *dat-tá*. The latter is further reduced to *-tta* in *deva-ttá* *given by the gods*, and when combined with certain prepositions: *vy-á-tta* *opened*, *pári-tta* *given away*, *práti-tta* *given back*. The same syncopation appears in the compound participle of *dā* *divide*: *áva-tta* *cut off*.

c. One root in *an* and three or four in *am* retain the nasal and lengthen the vowel: *dhvan* *sound*: *dhvān-tá*; *kram* *stride*: *krān-tá*; *śam* *be quiet*: *śān-tá*; *śram* *be weary*: *śrān-tá*; *dham* *blow* has the irregular *dhmā-tá* and *dham-i-tá*.

d. A few roots in *an* have *ā*¹: *khan* *dig*: *khā-tá*; *jan* *be born*: *jā-tá*; *van* *win*: *-vā-ta*; *san* *gain*: *sā-tá*.

3. *-ita* is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with *t*, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of *Samprasāraṇa*). Secondary verbs (almost without exception causatives)² take *ita* exclusively (after dropping *aya*).³

Examples are: *nind-itá*, *raṣ-itá*; *grath-itá*, *īl-itá*, *car-itá*, *jiv-itá*; *pat-itá*, *pan-itá*; *kup-itá*, *stabh-itá*; *muṣ-itá*; *arp-itá*⁴ (*arp-āya* *cause to go*), *cod-itá* (*cod-āya* *set in motion*).

a. The roots taking *Samprasāraṇa* are: *grabh* and *grah* *seize*: *grbh-i-tá* and *grh-i-tá* (AV.);⁵ *vaṣ* *increase*: *uṣ-itá*; *vad* *speak*: *ud-itá*; *śrath* *slacken*: *śrth-itá*.

161. There is once found in the AV. a perfect passive participle extended with the possessive suffix *vant*, which gives it the sense of a perfect participle active: *aśitá-vant* *having eaten*.⁶

¹ Representing the long sonant nasal.

² Only one perfect participle passive has been noted from a desiderative: *nīmāṃ-s-itá* *called in question*, and one from a denominative: *bhām-itá* *enraged*.

³ In B. *jñapaya*, causative of *jñā* *know*, forms its part. without connecting *i*: *jñap-tá*.

⁴ Usually (and abnormally) accented *arp-ita*.

⁵ With *i* for *ī* as in some other forms from this root.

⁶ This type of participle hardly occurs even in the *Brāhmaṇas*.

162. The Futuro Passive Participle is in the RV. formed with four suffixes: one with the primary suffix *ya*, which is common, the rest with the secondary suffixes *āy-ya*, *én-ya*, and *tv-a*, each of which occurs about a dozen times. In the AV. there began to be used two other gerundives, formed with *tavyā* and *anīya*, each occurring twice. All these participles correspond in sense to the Lat. gerundive in *-ndus*.

1. In the RV. about forty examples of the gerundive in *ya* occur, and about twenty more in the AV. The suffix is nearly always to be read as *ia*, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel *i*, *u*, or *r*.

a. Final *a* changes with the initial of *ia* to *e*, between which and the following *a* a plene *y* is interposed: *daḡm* + *dāya* (*dā-y-a*) 'to be given'.

b. Final *i*, *u*, *r* regularly take *Ṭuna* or *Viddhi*, the final element of which always appears as *y*, *v*, *r*, as before a vowel, e.g. *li Jung* + *āy-ya* *nu* + *as* *nav ya*; *bhū be* + *bhāv-ya* and *bhāv-yā* *tuhni*; *bhū radl.* *hāv-ya*; *vi chace* *vār-ya*.

Medial *i*, *u*, *r*, if followed by a single consonant, may take *Ṭuna* and *a* may be lengthened; e.g. *dvij* + *dvōs-ya* *hatsva*; *yudh* + *yōdh-ya* 'to be subdued'; *vidh* + *āvidh-ya* 'to be accomplished'; *mij* + *mārij-ya* 'to be purified'; *vac* + *vac-ya* 'to be said'; but also *guh-ya* 'to be consulted'; *-dhr̥ṣ-ya* 'to be seen'; *śat* + *śat-ya* 'to be scolded'.

c. A final short vowel sometimes remains unchanged, a *t* being then interposed: *at-ya* 'to be given'; *śrū-t-ya* 'to be heard'; *-ṣṭ-t-ya* 'to be read'; *śr̥ṣṭ-t-ya* 'to be scolded'.

2. The suffix *āyya*, nearly always to be read *ayia*, is almost restricted to the RV.; e.g. *pan-āyya* 'to be admired'; *vid-āyya* 'to be found'; *śrav-āyya* 'glorious'. It is sometimes attached to secondary stems; to a causative: *panay-āyya* 'admirable', *apṛhay-āyya* 'desirable'; to a desiderative *didhi-ṣ-āyya* 'to be conciliated' (✓*dhā*); to an intensive: *vi-tan-tas-āyya* 'to be listened'.

3. *ēnya* (generally to be read *énia*) is attached to the root,

which remains unaltered except when it ends in a vowel: thus *dvig-énya* *malignant*, *yudh-énya* *to be combatted*, *drá-énya* *worthy to be seen*; but *vár-anya* *choiceworthy* (√*choose*). It is once added to an aor. stem. *yam-s-énya* *to be guided* (√*yam*). Secondary verbs also take this suffix; desideratives: *didrks-énya* *worthy to be seen*, *śúśruṣ-énya* *deserving to be heard*, intensives: *marmṛj-énya* *to be glorified*. *vavṛdh-énya* *to be glorified*; denominatives: *sapar-énya* *to be adored*.

1. *tv-a*, almost restricted to the RV.¹ and generally to the lead *tua*, is added to the strong form of the root, which is accented. Thus *kár-tva* *to be made*, *hé-tva* *to be driven on* (√*h*), *só-tva* *to be pressed* (√*su*), *vák-tva* *to be said*; with connecting *i*: *san-i-tva* *to be won*; with connecting *i*: *bháv-i-tva* *future*

5. The only two examples in V. (both occurring in AV.) of the gerundive in *tavyā*, which in both cases is added with connecting *i*, are *jan-i-tavyā* *to be born* and *hims-i-tavyā* *to be injured*.²

6. The only examples of the gerundive in *anīya* (both appearing in the AV.) are *upa-jiv-anīya* *to be subsisted on* and *a-mantr-anīya* *worthy to be addressed*.³

III. Gerund or Indeclinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes *tvī*, *tvā*, *tvāya* (all old cases of stems

¹ A few examples occur in the Brahmanas: *jé-tva* (*ji tongue*), *snā-tva* (*snā bathes*), *hán-tva* (*han slays*).

² With *i* instead of *a*.

³ This gerundive has become not uncommon in B, where it is formed not only from the root, but from secondary stems.

⁴ In B. nearly a dozen examples have been met with.

in *tu* which is also used to form infinitives) attached to the simple root.

1. The form in *tvī*, which is almost restricted to the RV.,¹ is the commonest of the three in that Samhitā, where fifteen examples occur. It probably represents an old locative of stems in *tu*. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in *ta*. Examples are: *kṛ-tvī having made*, *ga-tvī having gone*, *gū-ḍhvī having hidden*, *bhū-tvī having become*, *vṛk-tvī having overthrown* (✓*vṛj*), *hi-tvī having abandoned* (✓*ha*). There are two forms in which the suffix is added with the connecting vowel *i*: *jan-i-tvī having produced* and *skabh-i-tvī having propped*.

2. The suffix *tvā* (an old inst. sing. of a verbal noun in *tu*) is taken by nine roots in the RV. and about thirty more in the AV. The root has the same form as before the *ta* of the perf. pass. participle. The forms occurring in the RV. are: *pī-tvā (pā drink)*, *bhit-tvā having shattered*, *bhu-tvā having become*, *mī-tvā having formed* (✓*mā*), *yuk-tvā having yoked*, *vr-tvā having covered*, *śru-tvā having heard*, *hu-tvā having slain*, *bi-tvā having abandoned*. Some of the forms from the AV. are: *yaj-tvā having sacrificed* (✓*yaj*), *jag-ḍhvā having demanded* (✓*jaks*), *tir-tvā having crossed* (✓*tī*), *tṛ-ḍhvā having shattered* (✓*tṛh*), *da-tvā having given* (✓*da*), *pak-tvā having cooked* (✓*pac*), *bad-ḍhvā having bound* (✓*bandh*), *bhaktvā having divided* (✓*bhaj*), *rū-ḍhvā having ascended* (✓*ruh*), *vṛṣ-tvā having cut up* (✓*vṛśo*), *sup-tvā having slept* (✓*svap*); three take the connecting vowel *i*: *cay-i-tvā holding* (✓*cāy*), *himṣ-i-tvā having injured*, *grh-i-tvā having seized*; a few also are formed from secondary stems in *aya* (which is retained); e. g. *kalpay-i-tvā having arranged*.

3. The rarest gerund is that in *tvāya*, which is formed

¹ This gerundive is not found in the AV., but it has not entirely disappeared in the Brahmanas.

165. 2. tyā (nearly always with long vowel in the RV.) is added instead of yā to compound verbs ending in a short vowel: ¹ e. g. á-tyā *having come* (á-1). abhi-jí-tya *having conquered*, á-dí-tyā *regarding*, apa-mí-tya ² *having borrowed*, upa-śru-tya *having overheard*; with adverbial or nominal prefix: aram-kí-tyā *having made ready*, akhkhali-kí-tya *shouting*, uamas-kí-tya (AV.) *paying homage*.

¹ The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the 1st pass. part. - vi-há-tya *having driven away* (√han), a-ga-tyā *having come* (√gam), ud-yá-tya (AV.) *lifting up* (√yam).

166. The accusative in am of certain verbal nouns, though not yet construed like a gerund in the Samhitās, is not infrequently so construed in the Brāhmaṇas and Sūtras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. s. aor. pass. (156); e. g. śakhām sam-a lāmbh-am *taking hold of a branch* (ŚB.); mahānāgām abhi-sara-sāc-am *running together around a great snake* (ŚR.).

IV. Infinitive.

167 The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl. gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the datives outnumber the acc. in the proportion of 12 to 1 in the RV. and 3 to 1 in the AV. It is remarkable that the infinitive in tum, the only form surviving in Sanskrit, occurs not more than five times in the RV, while the dative infinitive, which in the RV. is more than seven times as common as all the rest put together, has already for the most part disappeared in the Brāhmaṇas.

¹ Sometimes not original but reduced from a long vowel

² Here mī is reduced from mī. *measure*.

u. The infinitive is as a rule formed from the root, not being connected with any tense stems or over showing the distinctions of voice. The forms in *dhyai*, *āve* and *sāni* are, however, not infrequently connected with a present stem: that in *dhyai* is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in *dhyai* and *tavāi* are at once recognizable as infinitives by their abnormal endings; that in *sāni*, though it has an ordinary case-ending, by its isolated stem-formation. The acc. inf. in *tum* and *am* and the abl. gen. inf. show their infinitive character by their power of combining with propositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns: they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

1. Dative Infinitive.

This infinitive¹ ends in *e*, which with the final *ā* of a root or stem combines to *ai*.² It is formed from:

v. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in *i*, all of them (except an alternative form of *bhū*) being compounded with prefixes; e.g. *parā-dāi* to *give up*, *pra-hyē* to *send* (✓*hi*); *-unī-e* to *diminish* (✓*mī*), *-bhv-é* and *bhuv-ó* to *be*; *-tīr-e* to *cross*.

The rest are from roots ending in consonants. About a dozen are uncompounded, as *mab-ó* to *be glad*, *mih é* to *shed water*, *bhuj-ó* to *enjoy*, *dṛś-ó* to *see*. But the compounded forms are commoner; e.g. *-grābh-e* to *seize*, *-īdh-e* to *kindle*, *-nūd-o* to *thrust*, *-pŕch-o*³ to *ask*, *-vāc-o*⁴ to *speak*, *-vidh-o*⁵ to *perce*, *-syād-o*⁶ to *flow*.⁶

¹ The only dat. inf. in ordinary use in B. is that in *tavāi*. Otherwise only five or six in *e* (see note 6); two in *tave*, *āv-i-tave* and *stār-tave*, and one in *dhyai*, *sā-dhyai* to *conquer* (✓*śah*) have been noted in B. Loc. infinitives have disappeared.

² Except *śrad-dhē* to *trust* and *pra-mē* to *form*, which drop the *ā*.

³ With *Samprasāraṇa*.

⁴ With lengthened vowel.

⁵ With loss of nasal (✓*syand*).

⁶ In B. have been noted half a dozen infinitives in *o* from roots

b. verbal noun¹ derived with nine different suffixes. These in the aggregate are more numerous.

1 Some twenty-five are dative, of stems in *as*;¹ e.g. *áy-as-e* to go, *cákṣ-as-e* to see, *car-as-o* to fare, *puṣy-ás-o* to thrive, *bhīy-as-o* to fear, *śrīy-ás-o* to be resplendent.

2. Five or six datives of stems in *i* are found in the RV., and one or two in other Saṃhitā;: *tuj-áye* to breed, *drś-áy-e* to see, *mah-áy-e* to rejoice, *yudh-áy-e* to fight, *san-áy-e* to win; *grh-aye* to seize (K.), *cit-áyo* to think, stand (VS.).

3. Four or five are datives of stems in *ti*: *is-táy-o* to refresh, *pi-táy-e* to drink, *vi-táy-e* to enjoy, *sā-táy-e* to win.

4 More than thirty are datives of stems in *tu*² added to the gunated root, sometimes with connecting *i*; e.g. *śi-tav-e* to cut, *o-tav-e* to go, *ó-tav-e* to weave ($\sqrt{u} = va$), *kar-tav-e* to mulc, *gan-tav-e* to go, *pa-tav-e* to drink, *bhar-tav-e* to bear away, *yaṣ-tav-e* to sacrifice, *vák-tav-e* to speak, *vás-tav-e* to shelter, *vo-lhav-e* to comen (\sqrt{van}); *áv-i-tav-e* to refresh, *cár-i-tav-e* to fare, *sav-i-tav-o* to bring forth ($\sqrt{sū}$), *sráv-i-tav-e* to pour ($\sqrt{srū}$), *hav-i-tav-e* to call ($\sqrt{hū}$), *īv-á-tav-e* to lie, *śūr ī-tav-e* (AV) to lay low ($\sqrt{stī}$).

5 More than a dozen are datives of stems in *tava* (which is added like *tu* to the gunated root) and have the peculiarity of being doubly accented e.g. *é-tavái* to go, *o-tavái* to weave, *gan-tavái* to go, *pa-tavái* to drink, *mán-tavái* to think, *sár-tavai* to float, *yám-i-tavai* to guard, *sráv-i-tavái* to flow.

ending in consonant, all but one being compounded *drś-é* (TS) to see, *prati dhṛs-e* to win and (TS), *pra mrad-e* to crush (SB), *á-rábh-e* to take hold (SB), *a-sad-e* to sit upon (AB), *ati-śīp-e* to slide over (MS). All these except *pra-mrad-é* occur in the RV.

¹ Which is generally accented, but about half a dozen examples want the root.

² The only example of this infinitive noted in B are *ávitave* and *utártava*.

a. This infinitive is still in regular use in B., where the following examples have been noted: *śtāvāi* and *yātavāi* *to go*, *kārtavāi* *to do*, *dēdīyitavāi* *to fly away*, *arōgīdhavāi* *to plot*, *māntavāi* *to think*, *mānthitavāi* *to cut*, *stātavāi* *to lay low*, *śti caritavāi* *to transport*, *ś-netavāi* *to bring*, *nir-astavāi* *to throw out*, *pāri-śtaritavāi* *to strew around*, *sāp-lhvayitavāi* *to call together*.

6. There is only one certain example of a dative infinitive from a stem in *tyā*: *ī-tyāi* *to go*.

7. More than thirty five are datives (almost restricted to the RV.) of stems in *dhya*, which is added to verbal stems ending in *a* (generally accented); e. g. *īya-dhyai* *to go* (✓ī), *gāma-dhyai* *to go*, *carā-dhyai* *to find*, *śaya-dhyai* *to lie* (✓śī), *stavā-dhyai* *to praise* (✓stī), *prīhā-dhyai* *to drink* (✓pī), *prnā dhyai* *to fill* (✓pī), *huvā dhyai* *to call* (✓hū); ¹ *vayrdhā-dhyai* ² *to strengthen*; *naśaya-dhyai* *to cause to disappear*, *vartayā-dhyai* ³ *to cause to turn*.

a. Only one of these infinitives has been noted in B. *sādhya* *to conquer* (✓sah). In the TS occurs one example ending in *e* instead of *i*: *gamā dhye* *to go*.

8. Five are datives of stems in *man*: *tra-man-e* *to protect*, *da-man-e* *to give* (Gk. *δόμεναι*), *dhār-man-e* *to support*, *bhār-man-e* *to preserve*, *vid mān-o* (Gk. *ἰδόμεναι*) *to know*.

9. Three are datives of stems in *van*: *tur-vaṇ-e* *to over-come* (✓tī), *da-vān-e* (Gk. *δοῖναι* = *δόμεναι*) *to give*, *dhur-vaṇ-e* ⁴ *to injure*.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV besides several others in the AV.) is made with *am* added to the weak form of the root, which nearly

¹ The last three are made from regular present stems.

² From the reduplicated perfect stem.

³ From the causative stem, from which about ten such infinitives are formed.

⁴ With interchan^g of vowel and semivowel: *ur* - *vr*. Cp. I'1, 2

always ends in a consonant (except dhā, mī, tṛ); e.g. *sam-ídh-am* to kindle, *sam-pṛch-am* to ask, *ā-rábh-am* to reach, *ā-rúh-am* to mount, *śúbh-am* to shine; *pra-tír-am* to prolong (√tṛ), *prati-dhā-m* to place upon, *pra-míy-am* to neglect (√mī).

b. The second form which is made from stems in *tu* (= Lat. supine) is much less common than the datives from the same stems. Only five examples occur in the RV. and about as many others in the AV.; RV.: *ó-tum* to weave, *dā-tum* to give (Lat. *da-tum*), *prás-ṭum* to ask, *prá-bhar-tum* to present, *anu-prá-voḥum* to advance; AV.: *át-tum* to eat, *kár-tum* to make, *drás-ṭum* to see, *yāc-i-tum* to ask, *spárdh-i-tum* to contend with; K., VS.: *khán-i-tum* to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in *am* is not unusual, while that in *tum* is quite common.

3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Saṃhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in *tu*. It thus ends either in *as* or *tos*; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The *as* form has the abl. sense almost exclusively. There are six examples of it in the RV.: *ā-tṛd-as* being pierced, *ava-pád-as* falling down, *sam-pṛc-as* coming in contact, *abhi-śriṣ-as* binding, *abhi-śvás-as* blowing, *ati-śkád-as* leaping across. There seems to be one certain example of the gen.: *nī-miṣ-as* to wink.

b. Of the *tos* form the RV. has six examples in the abl. sense: *é-tos* and *gán-tos* going, *ján-i-tos* being born, *nī-dhā-tos* put *ing* down, *śár-i-tos* being shattered, *só-tos* pressing, *hán-tos* being struck. Three examples in the gen. sense are: *kár-tos* doing, *dā-tos* giving, *yó-tos* warding off.

a. The abl. gen. inf. has become as common as the dat. in B.

4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

a. Five or six are locatives of radical stems: *vy-úṣ-i* at the dawning, *saṃ-cákṣ-i* on beholding, *drś-i* and *saṃ-drś-i* on seeing, *budh-i* at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in *tar* are formed *dhar-tár-i* to support and *vi-dhartár-i* to bestow; it is, however, doubtful whether these forms are genuine infinitives.

c. The RV. has eight locatives from stems in *saṃ*, with a genuine infinitive sense: *ne-śaṇ-i* to lead, *par-śaṇ-i* to pass, *abhi-bhū-śaṇ-i* to aid, *śū-śaṇ-i* to swell, *sak-śaṇ-i* to abide ($\sqrt{\text{saç}}$); with connecting *ī*: *tar-ī-śaṇ-i*; from present stems: *gr-ṇī-śaṇ-i* to sing, *str-ṇī-śaṇ-i* to spread.

DERIVATIVE VERBS.

I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the *Saṃhitās* and from about a hundred additional ones in the *Brāhmaṇas*. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated aorist, specially attached itself to the causative. The same root occasionally forms both the iterative and the causative, as *pat-āya-ti* flies about and *pāt-āya-ti* causes to fly beside the simple verb *pāta-ti* flies.

The causative is formed by adding the suffix *āya* to the root, which is usually strengthened.

1. Initial or medial *i*, *u*, *ṛ*, *ḷ* (if not long by position) take Guṇa; e.g. vid know: ved-āya cause to know; krudh be angry: krodh-āya enrage; ṣd destroy (intr.): ard-āya destroy. tep be pleased tarp-āya delight: kṛp be adapted: kalp-āya amuse.

a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged: e.g. roc shine: roc-āya, id (but roc-āya illumine).

b. Initial or medial *a* (if not long by position) is lengthened in about thirty roots, e.g. am be injurious, ām-āya suffer injury: naś be lost, naś-āya destroy.

c. In the following, root *a* optionally remains short in the causative: sam a take away dāman 'satisfy' pat fly mad b' (b'ha) 'satisfy' sam a 'satisfy' pat āya 'satisfy', once a is to fly, a ī pat-āya cause to fly.

d. In about twenty-five roots the *a* always remains short, the causative meaning being usually absent: e.g. dam control dar-āya 'satisfy' 'satisfy' 'satisfy'.

e. Final *i*, *u*, *ṛ* take Guṇa or Viddhi; e.g. kṛp possess: kṣay aye 'cause to dwindle' secularity, cyu water: cyāv-āya shut, bhū be bhāv-āya cause to become, ghr drip: ghar-āya cause to drip 'brother', jṛ waste away, and sṛ flow have Guṇa as well as Viddhi. śrav-āya and śrāv-āya cause to hear: jar-āya and jar-āya wear out, sar-āya and sār-āya cause to flow; dr pierce has Guṇa only: dar-āya shatter.

f. Root ending in a add pāya; e.g. dha put: dhā-pāya cause to put.

g. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conju-

¹ The only example of a causative from a root in final *i* (except the irregular janāya from ja) is *janāya* from *jan* 'give birth' and *śrapāya* from *śrap* 'warn'.

² As to other roots taking pāya see 'Irregularities', 2.

ksay āya), *ji conq* and *āri* are substituted as for *ja-pāya* *conq* and *siā-pāya* *ru*.¹

3 The root *bhi* *beat* forms the quite anomalous causative stem *bhi-s āya* *beat*.

4 The roots *pa* *eat* and *pyā* *swell* add *āya* with interposed *y* *pa-yā* *eat* and *pyā-yā* *swell*. This is probably to be explained by the assumption that the original form of the root was *paia* and *pyai*.

5 The vowel of *grāh* *eat* is weakened by *ān* *grāh āya* *eat*, while that of *aus* *get* is len then *ā* *aus āya*,² The root *pi* *flow* has an infinitive form *pi-ya* with medial *u* for *a* *pi-u-ya*.

II Desideratives

The desiderative, which is the least common of the secondary conjugations, is formed from the root with an accented reduplicative *sa* *He* and the affix *sa*. This *sa* is never added with a connecting *y* in the RV, nor with the single exception of *pi-pat* *eat*, in the AV, *pi-yi* *eat* in the V, and *pi-gam* *eat* in the TS.³ The desiderative is formed from fewer than fifty roots in the Samhitas and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (132).

The accented *sa* on the reduplicative syllable, the root as a rule remains unchanged (e.g. *da* *give* *di dā-sa* *desire to give*, *bhū* *be* *bi bhū-sa*, *ni* *beat* *ni-ni-sa*, *guh* *hide* *gi-guh* *so* (6 *σ*, 69 *σ*) *bhu* *be* *bu bhu-sa*, *drś* *see* *di-drś-sa*. But

1 *hir* *eat* and *u* are lengthened, and *r* becomes *re* *e* *gi* *corrupt* *gi-gi-sa* *ru* *hate* *su-śru-sa*, *kr* *make* *cī-kir-sa*.

2 final *ā* in three roots reduced (cp 171, 3) to *i* and in

In P the root *ruh* *rest* even though ending in a consonant, takes *pa* *rest* *pi-pa* *rest* *so* *pa-sa* *ru* *be* *id* *roh āya*).

3 In B about a dozen other roots form their desiderative stem thus, *pi* *flow* *pi-kam* *eat*, *ji-grāh* *eat*, *vi-vi* *eat* (*vid* *know*) &c.

one to 1: *gā go*: *jī-gī-ṣa* (SV); *pā dām*¹: *pī-pī-ṣa* (beside *pī-pa-ṣa*); *hā go forth*: *jī-hi-ṣa*; *dhā put*: *dī-dhi-ṣa* (beside *dhī-ṣa*).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is *i*, which appears in all stems except those formed from roots containing *u* (which reduplicate with *u*); e.g. *jyā overpowers*: *jī-jyā-ṣa*, *mīś mix*: *mī-muk-ṣa*; *pri loc*: *pī-pri-ṣa*; *vṛt turn*: *vī-vṛt-ṣa*, *hot guh hide*: *jū-guk-ṣa*; *bhu be*: *bu-bhu-ṣa*.

Irregularities.

171. 1. Five roots with medial *a* followed by *m* or *n* lengthen the vowel *ga* or *ga*: *ga-ga-ṣa*, *han mid*: *ṇa-ṇam-ṣa* (66 A 2), *man* *thus* lengthens the reduplicative vowel also: *mī-mam-ṣa* (66 A 2), *van van* and *san gain* drop the nasal: *vi-va-ṣa* and *si-ṣa-ṣa*.

2 *dhri impure*, after interchange of *ṣ*-vowel and vowel to *u*, lengthens its *u*: *dū dhur-ṣa* (Cp p 19), *act* 1.

3 Half a dozen roots containing *ā* or *a* shorten the radical syllable by a kind of syncope: *dā give* and *dha put* lose their vowel: *dī-ṣa* (*dī-d[ā]-ṣa*) beside *dī-da-ṣa*, *dhi t* *ss* (*dī-dh[ā]-ṣa*) beside *dī-dhi-ṣa* *dabh harm*, *labh hit*², *śik be att*, *śab spread loc*: the initial radical consonant and their vowel: *dī-ṣa*³ (*ḍī-d[ā]bh-ṣa*), *lip-ṣa* (*b[ī]bh-ṣa*), *śik t* = *ś[ī]bh-ṣa*, *śik-ṣa*, with lengthened reduplicative vowel: *śī-śik-ṣa*⁴.

4 *ap obtain* and *rdā thus* (treated as arch) contract the reduplicated *i* with the radical initial to *i*: *ṭp-ṣa* (= *i-ṭp-ṣa*) and *ṛt-ṣa* (= *ardh-ṣa*).

5 In *ci n n*, *ci j n ar*, *jī ciquer*, *han nan*, the initial initial reverts to the original guttural: *ci-kī-ṣa*, *ci-kiṭ-ṣa*, *jī-gī-ṣa*, *jī-ṇam-ṣa*.

¹ Also *dhipsa* in B.

² Also *lipsa* in B.

³ In B are similarly formed *dhiksa* (*dah harm*, *pitsa pad go*), *ṛpsa raba (map)*.

o ghas *et* changes its final *a* to *e* (66 B 1) *ji-ghat-sa* (AV) *be* *hany y*

o three roots reduplicate with a long vowel *tu tu* (*-ti*) *tu tu sa* *badh* *igra* *bi-bhat-sa* ¹ *man* *thuk* *mi-mam-sa* ² On the other hand the reduplicative syllable is reduced in the desiderative *tja* *tu* / *e* *nd nas* *st* *u* *by lo* of the initial on onant *i-yik sa* 'for *yi vak-a* and *i nak sa* for *ni nak sa*) In one form from *ar* *tan* the duplication is dropped altogether *ap-sauru*

The two roots with initial vowels *at* and *eth* *scr as* form their desiderative stem with the reduplicative vowel in these and syllable as in *as-sa* (*at* and *od ch* *sa* (18))

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully, and of present participles more than twenty five examples are met with. The forms occurring, if made from *vi-vā-sa* *de* *re* *m* would be

Presnt mid *at* *su* ¹ *vivāsatum* ² *vivāsas* .
 { *vivāsatī* Du *vivāsāthas* ³ *vivāsacas* Pl 1
vivāsatma ³ *vivāsatā*

Mid imp { *vivāse* *u* *vivāse* . o *vivāsate*
 Pl 1 *vivāsatā* o *vivāsantu*

Subj act *in* ¹ *vivāsant* ² *vivāsāt* Pl 3 *vivāsān*
 Imp *at* *su* ¹ *vivāsāt* Mid pl ³ *vivāsānta*

Opt *at* *su* ¹ *vivāsyam* ³ *vivāset* Pl 1 *vivāse-*
mi ² *at* *su* ¹ *vivāsyā*

Impv *at* *su* *vivāsa* and *vivāsata* ³ *vivāsātā*
 { ¹ *vivāsān* ² *vivāsātān* Pl ³ *vivāsātā*.
 o *vivāsāntu*

Part act *vivāsant* Mid *vivāsamana*

Impf *at* *su* ¹ *avivāsāt* ³ *avivāsāt* Pl 3
avivāsān.

¹ With *houlent*, of the radical vowel

² With *houlent*, of the radical vowel

a Outside the present system only two desiderative verbal forms¹ have been met with, two is acists in the AV *a-cikits-is* and *irā-ṣ*.² Thrice participial forms have also been noted the gerund. part *mimams-i-ta*³ and the gerundives *dīdiks-śya* *uṣṭhy* 'to be seen' and *śuśrus-śya* *uṣṭhy* 'to be heard'.⁴ Finally, over a dozen verbal adjectives formed with *u* from the desiderative stem occur in the RV, e.g. *vyāp-ū* *uṣṭhy* 'wishing to see' etc. They have the value of a pres. part governing a case.

III. intensives (Frequentatives)

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple root. They are common, being formed from over ninety roots in the Samhitas, and about twenty five others in the Brahmanas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms. App. III. 12c). It is inflected in both active and middle, like a verb of the third or reduplicated class (13*), e.g. *vi-j wash* 3. sing. *vi-j nek-ti*. The secondary form, which is rare, adds accented *ya* in the same way as the passive (134) to the reduplicated stem. It is conjugated in the middle only, like the passive; e.g. *vi-j tremble* *vi-j-ya-te trembles violently*.

¹ In B periphrastic perfect forms of a few desiderative stems have been noted.

In B 19 roots from half a dozen desiderative stems occur e.g. *apsi-t*, *apsi-is-ma*, *a-jighāms-is*, *a-mumoms-is-śya*. One or two simple and periphrastic futures also occur in B, e.g. *titiks-isyate* 'to be angry', *dīdiks-i-īśyas* (*diś* 'see').

³ In B also *jyjus-i-ta* (jiv 'live'), *dīhke-i-tā* (*dah* 'burn'), *śuśrus-i-ta* (*śru* 'hear').

⁴ In B also *lps-i-tavya* (*labh* 'gain'), *dīdhys-i-tavya* (*dīhya* 'think'), *jījnas-ya* (*jñā* 'know').

a. The primary intensive optionally inserts *i* between the root and terminations beginning with consonants. This *i* is found in the 1. 3 s. ind. act. and tho 2. 3. s. impv. and impf. act.; e.g. ind. *cākaś-ī-mi*, *cakaś-ī-ti*; impv. 2. *cakaś-ī-hi*. 3. *jōhav-i-tu*; uupf 3. *ś-johav-i-t*.

Special Rules of Reduplication.

173. 1. Radical *ī* and *ū* are reduplicated with the respective Guṇa vowels *e* and *o*; e.g. *diś po ut* *de-diś*; *ni icat*: *no-ni*; *śuc shuc* *śo-śuc*; *nu praise* *no-nu*; *bhu be*: *bo-bhu*.

2. Radical *ā* and *ī* are reduplicated in two ways:

a. More than a dozen roots with medial *a* (ending in mutes or sibilants, and one in *m*) as well as three with final *r*, reduplicate with *a*: *kaś shine* *cā-kaś*, *pat fall* *pā-pat*; *gam go* *jā-gam*; *gr uat* *ja-gr*; *dr pīt* *dā-dr*, *dhṛ hold* *dā-dhṛ*, also *cal* *ca*: *ca-cal*.

b. All other roots containing *r* (*dr* and *dhṛ* also alternatively) and those with medial *u* followed by *r*, *l*, or a nasal, reduplicate with *ai*, *ai*, *an* or *am*, e.g. *kr* *remember* *car-kr* and *car-kr*, *krṣ drag*: *car-krṣ*; *ḍṛ pīt* *dar-dṛ* and *dar-dṛ* (beside *da-dṛ*): *dhṛ hold*: *dar-dhṛ* (beside *da-dhṛ*), *brṣ be excited* *jaī-brṣ*; *car move*: *car-car*; *phar scatter* *par-phar*, *cal sit*: *cal-cal* (beside *ca-cal*); *gam go*: *jan-gam* (beside *jā-gam*); *jambh chew* *jañ-jambh*; *damś hit*: *dau-daś*, *tan thunder* *tam-stau* (66 A 2).

3. Over twenty roots with final or penultimate nasal, *ṛ* or *u*, interpose an *i* (or *ī* if the vowel would be long by position) between the reduplicative syllable and the root: e.g. *gam go* *gau-i-gam* (but *gun-i-gm-au*); *han slay*: *ghan-i-ghan*; *krand cry out*: *kan-i-krand* and *kan-i-krad*; *skand leap*: *kan-i-ṣkand* and *can-i-ṣkad*; *bhṛ bear*: *bhar-i-bhṛ*; *vrt turn* *var-i-vrt*; *nu praise*: *nav-i-nu*; *dhu shake*: *dav-i-dhv*; *dyut shine* *dav-i-dyut*.

3. Opt. No certain forms occur in the RV. and only two active forms in other Samhitas: sing. 3. *veviṣ-yāt* (AV.), pl. 1. *ia-gr-yāna* (VS., MS., TS.), *jāgrī-yāna* (TS.). The 3. s. mid. *nonij-īta* occurs in K.

4. Impv. About twenty active (but no middle) forms occur. Made from *jāgr* these would be sing. 2. *jāgr-hi*, *jāgar-i-hi*, *jagry-tāt*. 3. *jagar-tu*, *jagar i-tu*. Du. 2. *jāgr-tam*. 3. *jagry-tam*. Pl. 2. *jāgr-tā*.

5. Of the participle over forty stems occur, about two thirds of them being active. Examples are: act. *kanikrad-at*, *cōkit-at*, *jāughan-at*, *jagr-at*, *dardr-at*, *nānad-at*, *rōruv-at*; mid. *jārbhur-aṇa* *dandaś-āna*, *yoyuv-āna* (yu join), *sarar āṇa*.

6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are.

Act. sing. 1. *a cakāś-am* 'a-jagar. 3. *a-dardar*, *ā-var-i-var*, *a-johav-i-t*; *dev-i-dyot*, *nāv i-uo-t*. Du. 2. *ā-dardr tam*. Pl. 1. *marogj-ma*. 3. *ā-carhṣ-ur*, *ā-dardr-ur*, *ā-uoṇav-ur*.

Mid. sing. 3. *a-dedhṣ tu*, *ā-nan-na-ta*. Pl. 3. *marogj-ata*.

a. Outside the present system few intensive forms occur. There are ten act. perfect mid.atives with present sense, sing. 1. *jagru*, 2. *jagar o* (ἐγώ γαρ, *dividhar a dhu en*), *nonav a* (nu pause), also *dodruv-a* (dru en 1st), *yoyav-a* (yu s pnoh MS), *lelāy-a* (li le vishē ty MS). There is besides the past part *jagry-vāna*. A causative intensive verb appears once in the participial form *var i-varj-āyant-i* (*varj* is *var*).

In 1. occurs the 2. s. mid. form *nonik sva* (√nij).

b. The RV. has no impv. forms with inciposed *i*, but the AV. and VS. have a few to the 2. 3. s. as *cakas-i-hi*, *johav i-tu*. A few examples occur in B also.

c. From *nam* *beat*, with loss of nasal (*a* - sonant *na* al), for *ā-nan-na-ta*.

d. In B. also occur the causative stems from intensives *jāgar-aya* and *śadhār-āya* (*śad* *hbl*).

B. The forms of the secondary type, which is indistinguishable from a passive in form, number only about a dozen. They occur only in the 2. s. s. and 3. pl. ind. pres., besides a few participles. They are:

Pres. ind. sing. 2. *ca-ṣku-yá-so* (*sku* (ca)). 3. *dediś-yá-to*, *ne-uī-yá-to*, *marmṛj-yá-to*, *rerih-yá-te*, *vevij-yá-te*, *vovi-yá-te* (*vī enjov*). Pl. 3. *tartur-yánte* (*√ tṛ*), *marmṛj-yanto*.

Part. *carcur-yá-mapa* (*√ car*), *nom-yá-māna*, *marmṛj-yá-mana*.

IV. Denominatives.

175. These verbs, inflected like those of the a conjugation (137), are derived, almost exclusively with the suffix *ya*, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or 'become', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV.¹ The suffix is normally accented, but a certain number of undoubled denominatives, such as *mantrī-ya* *uthe*, a prayer, *arbhā-ya* *mah*, an object of desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix *ya*:

1. final *i*² and *u* are lengthened; e.g. *kavi-yá* *be wise* (*kavi*), *rayi-yá* *desire wealth* (*rayi*): *ṛtū-ya* *be straight* (*ṛtu*); *vasu-yá* *desire wealth* (*vasu*), *sānu-ya* *plan the enemy* (*sānu*), *be hostile*.

2. final *a* usually remains unchanged, but is often lengthened; it is sometimes changed to *ī*, and even dropped.

¹ Denominatives are less common in B, thus the AB. has hardly twenty, and the SB. about a dozen.

² Except *arāṇi yā ac*, *h/c an enemy, be hostile* beside *arāṇi-yá*, and *janī-ya* *seek a wife* beside *janu-vá*; *gatu-ya* *is n not a* (*gatu*).

³ In the Pāda text the *i* is usually, the *u* is always, written short.

e. g. *jāra-yá* treat like a lover, *deva-yá* serve the gods, *ṛtá-yá*¹ act according to sacred order; *ásvā-yá* desire horses, *ṛtā-yá* observe sacred order (beside *ṛtá-yá*), *yajñā-yá* sacrifice; *adhvarī-yá* perform the sacrifice (*adhvará*), *putrī-yá*² desire a son (*putrá*), *rathī-yá*² drive in a car (*rátha*); *adhvar-yá* perform sacrifice (beside *adhvarī-yá*), *taviṣ-yá* be mighty (*taviṣá*: beside *taviṣī-yá*).

3. final *ā* remains unchanged; e. g. *gopā-yá* act as herdsman, protect, *pṛtanā-yá*³ fight. Final *o*, in the only example occurring, becomes *av*: *gav-yá* desire cows.

4. Consonant stems, the commonest being those in *as*, nearly always remain unchanged; e. g. *bhiṣaj-yá* play the physician, heal; *ukṣaṇ-yá* act like a bull (*ukṣán*); *vadhar-yá* hurl a bolt (*vádhar*); *su-manas-yá* be gracious (*su-mánas*); *taruṣ-yá* engage in fight (*tárus*).

a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in *yá*; e. g. *bhiṣák-ti* from *bhiṣáj* act as physician beside *bhiṣaj-yá*; and the forms *taruṣa-ma*, *taruṣa-nte*, *taruṣa-nta* (from *táruṣa* conqueror) beside *taruṣ-yá*.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from *namas-yá* pay homage the forms occurring would be:

1. Pres. ind. act. sing. 1. *namasyámi*. 2. *namasyási*. 3. *namasyáti*. Du. 2. *namasyáthas*. 3. *namasyátas*. Pl. 1. *namasyá-masi*, -mas. 2. *namasyátha*. 3. *namasyánti*.

Mid. sing. 1. *namasyé*. 2. *namasyáse*. 3. *namasyáte*.

¹ With causative accent.

² The Pada text in this and nearly every example has *ī-yá*. Even the Samhitā text of the AV. has *putrī-yá*.

³ The *ā* may also be dropped: *pṛtan-yá* fight against.

Du. 2. namasyéthe. 3. namasyete. Pl. 1. namasyá-mahe. 3. namasyánte

2. Subj. act. sing. 1. namasya. 2. namasyás. 3. namasyát. Du. 3. namasyatas. Pl. 3. namasyán.

Mid. sing. 2. namasyáse. 3. namasyato.

3. Inj. act. sing. 2. namasyás. Pl. 3. namasyan.

4. Opt. act. sing. 2. namasyés. 3. namasyét. Pl. 1. namasyéma.

Mid. sing. 3. namasyéta.

5. Impv. act. sing. 2. namasyá. 3. namasyatu. Du. 2. namasyátam. 3. namasyátam. Pl. 2. namasyéta. 3. namasyántu.

Mid. sing. 2. namasyásva. Pl. 2. namasyádhvam. 3. namasyantam

6. Part. act. namasyant. Mid. namasyamana.

7. Impf. act. sing. 2. anamasyas. 3. anamasyet. Du. 3. namasyátam. Pl. 3. anamasyan.

Mid. sing. 3. anamasyata. Du. 2. anamasyethām. Pl. 3. anamasyanta.

α. The only finite forms occurring outside the present system are for 3 aorists. Two are injunctives 2. s. unay-ís (RV) from unaya *leave unfulfilled* (una); 2. pl. papay-īṣ-ṭa (TS) from papaya *lead into evil* (pāpa) and two indicatives. 3. s. ásaparyair (AV.) *has worshipped* (an irregular form, probably = á-sapary-it); 3. pl. á-vṛṣay-īṣ-ṭa (VS.) *they have accepted*¹. The TS. has also the three fut. participles kaṇḍuy-īṣyánt *about to scratch*, meghay-īṣyánt *about to be cloudy*, śikāy-īṣyánt *about to drip*, with the corresponding perf. pass. part. kaṇḍūyítá, meghítá, śikítá.

¹ In B. also occurs the 3. aor. asuyit *has named* etc.

² In B. also occurs the future gopay-īṣyati.

³ In B. there are also a few other past pass. participles and a few gerunds.

CHAPTER V

INDICLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no sign of derivation from inflectional forms or (except *ἐπί* and *πρός*) forms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern case of nouns only. They almost invariably end in case terminations or adverbial suffixes.

1. Adverbial Prepositions.

There are fourteen or (if *κατά* is included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of case. They are almost entirely restricted to employment with the acc., loc., and abl. As their connection with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the acc. and loc. only. As a rule these prepositions follow, but also often precede, the case.

1. The accusative is exclusively taken by *πρός* towards, *ἀντί* before and *ἀντί* after, *ἀπὸ* towards, *πρὸς* (ἐκ πρὸς) against, and *διά* across (cp. Lat. *trans*).

ὑπό *παρ* (ἐκ παρ) *around* takes the acc. primarily, but secondarily and more frequently the abl. in the sense of *from* (*around*).

b. *upa to* (with verbs of motion) takes the *acc.* primarily, and less frequently the *loc.* in the sense of *beside, upon, at*

2. The locative is exclusively taken by *api* (अपि *ēpi*) *upon* and primarily by *adhi* *upon*, *antar* (Lat. *inter*) *between*, *a on*, *iv, at, tō*, *purās before*

a. *idhi* takes the *abl.* commonly and less commonly in the sense of *from* (*upo*)

3. The last three secondarily take both *abl.* and *acc.*, *purās* does so without change of meaning

antar with *abl.* means *between* (with *acc.*, *between*)

4. With *acc.* means *to*, expressing the *direction* with verbs of motion. With the *abl.*, if following, it means *from* if preceding, *up to*

3. The ablative seems to be used once or twice independently with *āva* in the sense of *down from*

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the *dat.*) independently. Several of them govern the *genitive* and the *instrumental*, cases that are practically never connected with the genuine prepositions in the *Samhitās*. In the following list these prepositions are grouped under the cases which they accompany

1. *Acc.*: *adhas below* (also with *abl.* or *gen.*), *antara between*, *abhi-tas around*, *upari above*, *beyond*, *paras beyond* (also with *abl.*, more often *inst.*) *pari-tas around* (AV), *santūr apart from*.

2. *Inst.*: *samā with*, *sakam with*, *sumad with smad with*, *avas below* (also *abl.*), *paras outside* (also *acc.* and *abl.*)

3. *Abl.*: *adhas below* (also *acc.* and *gen.*) *avas down from*

* It sometimes also precedes the *abl.* in this sense

2 This is almost the only use of a *in B*, in C it means both *from* and *up to*

3 In B several adverbial instrumentals expressing situation or direction govern the *acc.* *Antarā between* *avasthā* *in*, *pārśva* *beside*, *uttara* *to the north of*, *dakṣiṇa* *to the south*

(also instr.), *aré far from* (also gen.), *rté without*, *parás apart from* (also acc and instr.), *pura before*, *bahir-dha from out*, *sanutár far from*.

4. Gen.: *purás-tād in front of*.¹

5. Loc.: *sāca (in association) with*, *bṛndā, ut. m.*

Adverbial Case-forms.

178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.

1. Nom.: *prathamā-m firstly*, *dvitīya-m secondly*. Such adverbs were originally used in apposition to the verbal action.

2. Acc.: these adverbs find their explanation in various meanings of the case. They represent (a) the cognate acc., e.g. *bhūyas more*, and comparative in *tarām* added to verbal prefixes as *vi-tarāṃ (krām) (strid) more widely*, (b) the appositional acc.: e.g. *namā bh namā, rūpām in form*, *satya-m truly*; (c) the acc. of direction; e.g. *āgram (u) (go) to the front of before*, *āstām (gam) (go) home*; (d) the acc. of distance and time: e.g. *durām a long way off*, *for*, *nakṣam by night*, *sayām in the evening*, *nityān constantly*, *purān formerly*.

3. Instr.: also some adverbs derived from obsolete nominal stems, as *stānā-ṣṭhānān*, *mānām* etc., others from pronominal stems, as *adāsā-ṭ*, *adām* etc., and *kī-m* etc., *vād* etc.

3. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances, as *sahas-a horribly*, *nāvyas-ā now*, *ena in this way*; also not

¹ In B. the gen. is governed by this adverb as well as by *paras-tād* *arā*, e.g. *śukṭasya parastāt before the hymn*; *saṃvatsarasya parastāt after a year*.

frequently extension of space or time, as *āgreṇa in front*, *akti-bhis by night*, *div-ā by day*

a The substantive instrumentals are chiefly formed from feminines in a not otherwise used, as *rayā in the night* *uṣṣ naktayā by night*

b The adjective instrumentals are formed from stems in a and few in o, e g *uocā and uccas on high*, *prācā behind*, *madhyā in the midst*, *śānau slouth*, *prac-ā forwards* There are also several anomalous feminines from stems in u and one or two in i, e g. *aśu-y-ā swift*, *raṣṭru y-ā rapidly*, *sādhu-j-ā straight*, *uviv-y-ā far*

c The pronominal instrumentals are formed from stems in a and one in u e g *anā thus* *amā at home*, *ayā thus*, *īyā now*, *abhyā in battle*, *anu-y-ā in hut or*

4 Dat. the adverbial use of the dat is rare: *aparāya in the future* (from *apara later*), *varāya according to wish* (*vara choice*).

5 Abl. these adverbs are seldom formed from substantives, as *arāt from a distance*, *asat from near*, or from pronouns *amat from near*, *at then* *tat thou*, *yat as far as*; but they are fairly often formed from adjectives, as *uttarat from the north*, *durāt from afar*, *pāścāt from behind*, *sanāt from of old* *sakṣāt visibly*

6 Gen.: such adverbs are very rare *aktiś by night*, *vastuś in the morning*

7 Loc.: *agre in front*, *astam-ike at home*, *ake in or*, *arē above*, *itē without*, *durē afar*, *aparītu in future*

Adverbs formed with Suffixes.

179 The suffixes more or less commonly used in the formation of adverbs may be grouped under the sense expressed by the instr., abl. and loc. cases

1 Instr.: *thā* forms adverbs of manner especially from pronominal stems: *ā-thā* and more commonly (with shortened vowel) *ā tha then* *i-t-tha thus*, *imā-tha in this manner*, *ka-tha how?*, *tē-tha thus*, *yā-thā in which manner*, *anyā-tha otherwise*, *viśvā-thā in every way*, *ūrdhva-thā upwards*,

pūrvā-thā *formerly*, **pratnā-thā** *as of old*; **ṛtu-thā** *regularly*, **nāmā-thā** *by name*; **evā-thā** *just as*.

a. **tham** is similarly used in **it-thām** *thus* and **ka-thām** *how*?

dhā forms adverbs of manner from numerals or cognate words: **eka-dhā** *singly*, **dvi-dhā** *in two ways*, **kati-dhā** *how many times*, **puru-dhā** *variously*, **bahu-dhā** and **viśvā-dhā** *in many ways*, **śaśva-dhā** *again and again*. It also forms adverbs from a few nouns, adverbs, and pronouns: **priya-dhā** *kindly*, **mitra-dhā** *in a friendly way*; **bahir-dhā** *outward*; **ā-dhā** *then*, **a-d-dhā** (*thus* =) *truly*. The same suffix, with its vowel shortened, forms **sa-dha** (*in one way* =) *together*, which appears as the first member of several compounds, and as an independent word assumes the form of **sahā** *with*.

β. The suffix **ha** probably also represents original **dhā** in **i-hā** *here* (Prākṛit **i-dha**), **kū-ha** *where*? **viśvā-ha** and **viśvā-hā** *always*, **sama-ha** *in some way or other*.

va, expressing similarity of manner, forms the two adverbs **i-va** *like, as*, and **e-vā** (often **e-vā**) *thus*. **vam** appears in **e-vām** *thus*, the later form of **evā**.

vat forms adverbs meaning *like* from substantives and adjectives; e. g. **manu-vāt** *like Manu*; **purāṇa-vāt**, **pūrva-vāt**, **pratna-vāt** *as of old*.

śas forms adverbs of manner with a distributive sense: **śata-śas** *by hundreds*, **sahasra-śas** *by thousands*, **śreṇi-śas** *in rows*; **ṛtu-śas** *season by season*, **deva-śas** *to each of the gods*, **parva-śas** *joint by joint*, **manma-śas** *each as he is minded*.

s forms two or three multiplicative adverbs: **dvi-s** *twice*, **tri-s** *thrice*. It also appears in a few other adverbs: **adhā-s** *below*, **avā-s** *downwards*; **dyū-s** (from **dyu** *day*) in **anye-dyū-s** *next day* and **ubhaya-dyū-s** *on both days*.

2. Abl.: **tas** forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e. g. **ā-tas** *hence*, **amū-tas** *thence*, **i-tās** *from here*, **mat-tās** *from me*; **dakṣiṇa-tās** *from the right*, **hṛt-tās** *from the heart*; **abhi-tas** *around*, **pari-tas**

round about These adverbs are sometimes equivalent to ablatives, e.g. *ato bhūyas more than that*

tāt (an old abl. of *ta that*) forms adverbs with an abl. sense (sometimes merging into the loc.); e.g. *adhās-tāt below arat-tāt from afar, pāśca tat from behind, purās-tat in or from the front, prak-tāt from the front.*

3 Loc. *as* forms adverbs chiefly of a local or temporal sense: *tir-as across, par-as beyond, pur-ās before; sa-dīv-as and sa-dy-ās to day, āv-ās to morrow hy-ās yesterday, also mith-ās wrongly.*

tra or *trā* forms adverbs with a local sense, mostly from pronominal or cognate stems: *ā tūa here, anya-tra elsewhere, viśva-tra everywhere, asma-trā among us, sa-trā in one place, dakṣiṇa-trā on the right, puru-tra in many places, bahu-trā amongst many, deva-tra among the gods, martya-trā among mortals, śāyu tra on a couch*

4 These adverbs are sometimes used as equivalents of locatives, e.g. *hāsta ā dakṣinatṛa in the right hand*

da forms adverbs of time almost exclusively from pronominal roots. *idā now, ka-dā when, ta-dā then, ya-dā at what time, sa-dā and sarva-da always.*

5 *dam* occurs beside *da* in *ya-dam* *et cetera*, and *da-nim* an extended form of *da*, in *idā nim no, ta-dā nim then, viśva-dā-nim always*

6 There are also many miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of time occurrence, e.g. *pur-ā before, mith-a wrongly*

Conjunctive and Adverbial Particles.

180. *anga* emphasizes a preceding word (sometimes separated from it by short particles like *hi* and *im*) in such a way as to express that the action especially or exclusively applies to that word, — *just, only, else*, e.g. *yō aṅgā just he who, yād aṅgā just when just because tvām aṅgā thou only; kim aṅgā how else, who else*

yādan, imē kánveṣu vām ātha *these Soma, are beside Turāsa, beside Yādu, (they are) also beside the Kanias for you* viii. 9¹⁴). From B.: idām hi pitā evāśgrē'tha putrē'tha pautiśa *for me first comes the father, then the son, then the grandson* (SB.).

c. In B ātha also connects the verbs of a compound relative clause. yāsa pitā utamahāśa pūnyaśa syād, ātha tān nā prāpnuyāt *whose, all and grandfather are pious, but who cannot attain to this* ('TS.).

ātha (= ātha u) generally means *and also, moreover*: aravāto na āgahy ātha, śakra, paravātaś *come to us from near, and also, O mighty one, from afar* (iii. 37¹¹). From B. sam indha ā nakhēbhyo 'tho lōnabhyaś *he handles himself completely up to his nails and also his hair* (SB.).

d. In B ātha sometimes has the sense of *but also*, e.g. tē vā drē bhavarāḥ. ātha āpi trīm syuḥ *there are two of them, but there must also be the 3rd* (SR.).

ādha occurs in the RV. only, and almost exclusively, as compared with ātha, in the earlier hymns. Like the latter it means *then*, expressing both a temporal and a logical sequence; when there is a contrast, *but*. ādha. ādha *both... and*; ādha dvitā *and that particularly*; adha nū *just now; now at last*; and even, ādha sma *especially then*. Unlike ātha it is never used with u.

āpi meaning *also, even* generally precedes the word it emphasises: yō gopa āpi tam huve *he who is the herdsman, him too I call* (i. 19¹), oṣadhīr bāpsad agnīr nā vāyati, punar yūn tārūṇi āpi *Agni eats not of chewing plants, returning even to the young ones* (viii. 43). From B.: tad dhātād āpy āvidvāmśa ahuḥ *even those who do not know say this* (SB.); adyāpi *even to-day* (AR.).

aram is an adverb meaning *suitably, in readiness*. Sometimes used like an adjective, it is construed with the dative; e.g. tāvāñ ayām pātave sómo astu, aram mānase yuvābhyām *such let this Soma be (for you) to drink according to (your) mind for you two* (i. 108²); asmai āram *it is ready for him*. In combination with kṛ it means *serve, prepare* (anything)

for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. ālam, the form in which the preceding word appears in B., is there often similarly used; e.g. sã nīlam āhutyā āsa nālam bhakṣāya it was not fit for offering, nor fit for consuming (ŚB.).

āha in the RV. and AV. emphasizes a preceding word whether it be verb, substantive, pronoun, adjective, adverb, or preposition. Its sense may generally be expressed by surely, certainly, indeed, just, or merely by stress. It also appears after other emphasizing particles such as id, ghéd, utó, im. Examples of its use are: kvāha where pray? (x. 51²); nāha not at all (i. 147³); yasyāha śakrāḥ sávan-eṣu ráṇyati in the pressings of whomsoever the mighty one rejoices (x. 43⁴).

In B. this use of āha is still found. But here it generally occurs in the first of two slightly antithetical sentences, the verb of the first being then nearly always accented, while the antithesis in the second sentence is either not expressed at all, or is indicated by the particles átha, u, or tú; e.g. párācy āha devébhyo yajñám váhaty arvāci manuṣyān avati turned away it takes the sacrifice to the gods; turned hither it advances men (ŚB.). Sometimes (in MS. and TS.) āha is thus used with the first of two vā's; e.g. kāsya váhedām évó bhavitā kāsya vā this will to-morrow belong either to the one or the other (MS.).

á (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e.g. trír á diváḥ three times each day (i. 142⁷); kó vo várṣiṣṭha á, narah who is the very mightiest of you, heroes? (i. 37⁶); prá bodhayā púrāṇdhim jārā á sasatīm iva awake the wise man, just as a lover a sleeping maiden (i. 134³).

ád (originally an abl. of the pronoun a = from or after that) is used as an adverb expressing sequence of time = thereupon, then, often as a correlative to yád, yadá or yádi when, sometimes to the relative when equivalent to those conjunctions: yadéd áyukta haritāḥ sadhásthād ád rátri

vasas tanute as soon as he has got this steed from the stall, then night spreads her garment (i 115⁴), adha yo viśva bhuvanabhy āvardhata, ād rōdasi jyōtiṣa vahnir ātanot now (who =) when he surpassed all being, then the charioteer spread the two world, with light (ii 17¹)

It often connects two clauses and is used in the sense of and not over as in *arvāṁ na arvāṁ* and *mān tanvan, māna* her field is cut as the smelter (viii 91⁶), yād, ā dra, thim mathamā vīm āhinau, ān mayas u āminah pōta navāh *ah* 0 In the first clause the object of the sentence and the infinitive is brought to the end of the clause (i 32⁴)

It is sometimes used with interrogative, when it means *or*, thus *kim ad amataṁ vahnir m* is *is not the fire the fire* (iv 23)

Unless used with interrogative, it almost invariably begins the clause.

It is often followed by *ān*, when it means *as*, then *ān* is not necessary.

iti thus, is used with verbs of speaking and thinking, which have sometimes to be supplied. The particle generally concludes the speech and is followed by the verb *ya indruya sanuvāma* *iti* *aha* *who says* *it will give Soma for Indra* (iv 27⁴), *nendro asti* *ni nōna* *u* *ti* *aha* *I* *was do* *s* *not* *at* *one* *and* *another* *says* (viii 100). Less commonly the verb precedes *jyotiṣa aha* *camasa dva kṛnōti* *the* *eldest* *and* *I* *will* *make* *two* *cups* (iv 33). Very rarely both *iti* and the verb precede the speech *vi pichad* *iti* *mataram*, *ku* *ugrah* *he* *asked* *his* *mother*, *who* *are* *the* *strong* *ones* (viii 77¹). The verb is occasionally omitted *tvastā dūrurē vahatum* *brnoti* *iti* *adum viśvam* *bhuvan* *m* *sam* *oti* *Trust* *prepares* *a* *adding* *for* *his* *daughter* (thinking) *this* *this* *whole* *world* *comes* *together* (x 17¹). Thus a principal sentence as direct speech is used with *iti* where in other languages a subordinate sentence would be employed.

In B the use of *iti* is much the same, only that it regularly follows and seems seldom to be omitted. The verbs of saying and thinking, too, with which it is employed, are more numerous. *ātha* *fu* *dova* *abruvan* *yes*, *ā* *l* *the* *g* *ds* (SB).

2. There are in B. also some additional uses :

a. Very often the quotation is only an appellative that may be expressed by inverted commas: *yāms tv ètād devā ādityā itī*, ā-cakṣate *whom they call thus : 'the divine Ādityas' (SB.)*.

b. Sometimes itī is used at the end of an enumeration to express that it forms a well-known aggregate: *etad vai śirāḥ samṛddham yasmin prāṇo vāk cakṣuḥ śrotram itī* *that is a complete head in which are breath, speech, eye, ear (KB.)*.

c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done: *itī āgre kṛṣati ātha itī ātha itī ātha itī ātha itī* (SB.) *so he first draws the furrow, then so, then so, then so, then so (= as you see)*.

d. Sometimes a conjunction is introduced before the quotation that ends with itī, but without changing the construction: *sā rātm abravīd yāthā sārvasv evā samāvad vāsāni itī* (MS.) *he swore (that) 'I will dwell with all equally' (= that he would)*.

itthā primarily means *so*: *gāntā nūnām . . yāthā purā itthā* *as before, so come ye now (i. 39⁷)*; *satyām itthā truly so (viii. 83¹⁰)*. Secondly it comes to mean (just so as it should be) *truly*: *kṛṇōti āsmai vārivo yā itthā indrāya sōmam uśatē sunōti* *he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 24⁶)*. In this sense the word is sometimes used like an adjective: *itthā sākhibhyaḥ* *for (those who are truly =) true friends (iii. 32¹⁶)*.

id (n. of the pron. stem *i*, Lat. *i-d*) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B.¹ It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by *just* or *stress* only, sometimes by *even*; e. g. *tād in nāktam tād id divā māhyam āhuḥ* *this is what they tell me by night, this by day (i. 24¹²)*; *syāma id indrasya śārmaṇi* *may we be in Indra's care (i. 4⁶)*; *ādha smā no maghavañ carkṛtād it* *then especially think of us, O Bounteous One (i. 104⁶)*; *sadṛśīr adyā sadṛśīr id u śvāḥ* *alike to-day, alike even to-morrow (i. 123⁸)*. When the verb is

¹ In classical Sanskrit *id* survives only in the compound particle *ced id* = *ca-id*.

compound, the particle regularly follows the preposition, not the verb itself. *ulukhala-sutānām āva id v, indra, jalgulah gulu eagerly down, O Indra, the drops shed by the mortar (i 28').*

u In B the particle is similarly used *nā tā it adyo 'nyāsma' āti* *diśet he should not assign (not there =) the same (eyes) to another or the same day (C.B.)*, *tāthā in nunām tēd āsa now thus it came to pass (SB.).*

iva is an enclitic particle with two uses.

1. It means *as if, as, like* in abbreviated similes in apposition, never introducing a clause like *yāthā*. It follows the word with which comparison is made, if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of *iva* is very common in V., but comparatively rare in B. Examples of this use are *dūrē cit sām talid ivau rocasa even though far away, thou shinest brightly as if near at hand (i. 91')*; *tat padām paśyanti divīva cākṣur ātataṃ they see that step like an eye fixed in heaven (i. 22²⁰)*; *sā nuḥ pitā iva sūnāve āgne supayano bhava as such be accessible to us, O Agni, as a father to his son (i. 1')*; *dvīgo no āti nāva iva pāraya take us across our foes as [across the ocean] in a ship (i. 97)*; *tābhi rājanam parigrhya tiṣṭhati samudra iva bhumim with these he keeps embracing the king, as the sea the earth (AB.)*

2. It modifies a statement not intended to be understood in its strict sense, meaning *as it were*. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of *iva* is rare in V., but very common in B. Examples are *īhā iva bhrūve I hear close at hand as it were (i 37)*; *tād, indra, prā iva viryaṃ cakārtha that hero died, O Indra, thou didst perform (as it were =) quite pre-eminently (i 108')*; *yā prā iva nāśyasi who (as it were =) almost lostest thyself (i. 146')*; *yādī tān nā iva hāryatha if ye are not quite pleased with that (i. 161⁸)* From B.: *tāsmāt sā babhrukā iva hene he (s as*

it were =) may be called *brown* (ŚB.); *rebhati iva* he seems to chatter (AB.); *tān na sārva iva abhiprā padyeta* not exactly every one should have access to that (ŚB.); *upāri iva vā tād yād ūrdhvaṃ nābheḥ* above may be called what is higher than the navel (ŚB.)

īm (an old enclitic acc. of the pron. root *i*) occurs in V. only, and is almost restricted to the RV.

1. It is generally employed as an acc. sing. of all genders = *him, her, it*, sometimes even as an acc. du. or pl. It either takes the place of a noun, or prepares for a following noun, or is accompanied by other pronouns (*tām, yām, enam, enau*): e. g. *ā gachanti īm āvaza* they come to him with and (1. 86¹), *a īm āsum asāve bhāra* bring him, the weight, to the swift (1. 4¹); *tān īm hinvaṇti dhītāyāḥ* him devotions impel (1. 111), *yād īm enāḥ uśāt abhy āvarṣit* (vij. 103¹) when it has rained upon them that longed (for rain).

2. *īm* also appears as a generalizing particle with relatives (*whenever*), with *yād* (*when* or), with interrogatives (*who, pray*), with *kuṇ canā* (*nothing at all*) e. g. *yā īm bhāvanti ajayaḥ* whatever conducts take place (vij. 32¹) *ka īm vyākta uśrah* who pray, are the radiant men (vij. 56¹).

u is an enclitic particle often written *u* where the metre requires or favours a long syllable, especially in the second syllable of a foot, before a single consonant. It often appears contracted to *u* (p. 24) with a preceding *a* or *ā* (mostly the final of particles or prepositions, also of the pron. acc., sometimes of verbal forms). It has two main uses in the RV.

1. It is employed deictically with verbs and pronouns.

a With verbs it expresses the immediate commencement of an action with a present = *now, already*; with a past tense = *just*; with an imperative, injunctive, or optative used in an imper. sense = *at once*; *sū* is here very often added, *ū su* being = *instantly*. When the verb is accompanied by a preposition, the particle regularly follows the

latter. Examples of its use are *úd a tvám jātāvedasam devām vahanti ketāvah his beams now bear aloft the god that knows all creatures* (i. 50¹); *ābhūd u bhāṣ the light has just arisen* (i. 46¹⁰); *tāpa u yv āgne antarañ amitrān burn instantly, O Agni, our neighbouring foes* (iii. 18¹).

a. This use of *u* with verbal forms does not seem to be found in B.

b. It emphasizes deictic pronouns, which may then be rendered by *pray*; e. g. *ayam u te, sarasvatī, vāsistho dvārav rtāsya subhage vy āvah this Vasishta has opened for thee, O bountiful Sarasvatī, the two doors of sacrifice* (vii. 95¹); *kā u śravat who, pray, will hear?* (iv. 43¹)

a. In B. this use is very rare with deictic pronoun, but not infrequent with interrogatives e. g. *idān u no bhavisyati yadi no jayānti this at least will remain to u, if they conquer* (IN), *kim u sá jaiṣṭhna yajeta yo gām ūva yajñam ná durbhā that son of sacrifice, pray, will do no other if he were not to make it the one full sacrifice* (MS).

2. The particle *u* is used anaphorically to connect sentences, when a word (usually the first) is repeated in the second, in the sense of *also*; e. g. *trīr naktaṁ yāthās, trīr u, āsvina, diva thrice by night ye come, thou also, O Asvins, by day* (i. 34¹); *tvām tratā tvām u no vrdhē bhūḥ thou be our protector, thou, too, be for our increase* (i. 178¹). The repeated word need not always have the same form: *yó no dvēṣty ādharah sas padīṣṭa, yām u dviṣnās tām u prapō jahatu may he who hates us fall downward; whom also we hate, him too let his breath for aye* (iii. 53¹). The *u* sometimes appears in both sentences, sometimes in the first only: *vayam u tva diva suto, vayāṁ naktaṁ havomahe aculi thee by day to the pressed Soma, we also by night* (viii. 64¹).

a. It is sometimes used without referring back definitely, but simply adding some similar quality or activity with reference to the same thing = *and also, and*; e. g. *sá devō govān prāti papratho prthu, víśvód u tá paribhūr bráhmaṇas pātih he, the god, has extended himself widely to the gods, and he, Lord of Prayer, embraces all this universe* (ii. 24¹¹).

b It also, in the same sentence, expresses a contrast = *on the contrary*, or, more frequently, with the demonstrative *tá* corresponding to the relative *yá* = *again, in return*, e.g. *striyaḥ satis tān u me pumsa ābuh* *those who are women, them on the contrary they speak of to me (as) men* (i. 161¹⁶); *yó adbhvaréṣu hótā . . tam u námobhir á kṛṇudhvam* *him who is priest of sacrifices, in return bring hither with devotions* (i. 77⁴).

a. In B. the anaphoric use is common, prevailing chiefly in the SB, e.g. *támad vā indro 'bibhau, támad u tvástābibhet* *of that Indra was afraid, of that aśvins was afraid* (MB.).

a. The demonstrative here often refers back with *u* to previous statements: *nto pañcāvattīṃ avó bhavati pāṅkto yajñāḥ, pāṅktaḥ paśuḥ, pañcariṇavab sanvatsarāya asā, u pañcavattīśya sampāt*. *but it is not divided into five parts the cattle & herds, cattle are fivefold, the seas are of the year as five parts as the earth & the air is divided into five parts* (SB). Similarly used are the phrases *tad u ha sināha* *with reference to this he said*, *tad u novacati* *with reference to this he said*, *tad u tatha na kuryāt* *this is should not be thus*.

9 A slight contrast is expressed by *u* in the second sentence *yádā vāśuātī pīṇīśvityā bhavati, vady i aśi āti devān aty aśuātī* *if he does not eat, he becomes a weak man of the Mitras, but if he does eat, he enters by for the god* (SB).

γ Used in combination with *lim u* expresses a climax in the second clause *h i meṣu mānuṣyāḥ n vā upastīpam ichanti, lim u devā vésma nāvavasānam* *men men wish for something spread out, & no, much more the gods wish for a new dwelling* (15).

utá in the RV means *and*, connecting two or more words or sentences.

a. The particle commonly couples two words e.g. *yāni . . pṛthivim utá ayāni éko dadhara* *who alone has supported heaven and earth* (i. 154⁴). When there is an enumeration of more than two objects, *utá* comes after the last, e.g. *ádite, mitra, varuna, utá* (1) *Aditi, Mitra, and Varuna* (ii. 27¹⁴). When a word is repeated from the beginning of a clause, *utá* (like *u*) follows the repeated word: *trīḥ saubhagatvām trīḥ utá śrāvamsi* *and thrice (grant) us prosperity and thrice fame* (i. 34⁵).

b. When *utá* connects a sentence with a preceding one, it is placed at the beginning: *eténāgne bráhmana vavṛdhas-va.. utá prá neṣy abhi vásyo usmán* *with this prayer, O Agni, strengthen thyself, and lead us onward to greater fortune* (i. 31¹⁵).

c. *utá...utá* means *both and*; *nta vā or*; *utá va.. utá va either.. or*; e.g. *utá idanīm bhāgavantāḥ syāma, utá prapitvā uta mādhye āhnam* *both now may we be fortunate and at eventide and at midday* (i. 41⁴); *sumudrād utá va divas pári* *from the ocean or from heaven* (i. 47⁶); *yá āpo divyā utá vā arāvanti khañitṣmāḥ* *either the waters that are celestial or that flow in channels* (i. 19²).

α In B *utá* does not mean *and*, but *but*, i.e., emphasizing the assertion, really and not (like *and*) a single notion in the sentence: *utá yádī, utáśur bhāvati pṛaty evā* *even if he or all is gone, he still lives* (IS). Even when preceding a substantive *utá* seems to refer to the whole statement: *utá mātīya evā mātīyaḥ glati* *it is also the case that one fish dies as another* (SB).

β With the optative *utá* expresses that an action might after all take place: *utá, evāp oḍ doṣān abhi bhavema* *after all we might thus overcome the foes* (SB).

γ *utá* in B. (as well as in V.) means *both and*: *utá rtáva utá páśāva iti brūyat* *he should say 'both the ea or the mātīn animals'* (SB).

δ *utá* is regularly the first word in the sentence except that *kun* or forms of *tá* or *vá* precede it: *tasmād utá bhuṛ aspur bhavati* *therefore even though it has become callous* (SB).

utó (= *utá u*) in the RV means *and also*: *utó no asyā uṣāso juṣṭa hí* *and may he also be pleased with us this morning* (i. 131⁶).

ε In B *utó* has the sense of *but also*: *utó ahavanīḥ havīṣma stupayeyuḥ. utó gārhapatya evā śrapavanti* *they should cook the oblation on the Ahavanīya or, but they also cook it on the Garhapatya* (SB).

evā has two uses in the RV. and the AV.:

1. At the beginning of sentences or clauses it means *thus*, referring either to what precedes or follows; e.g. *evāgnir gótamebhīr astoṣṭa* *thus Agni has been praised by the ṭulamas* (i. 77⁶); *evā tām āhur indra éko vibhaktá* *thus they speak of him. 'Indra is the one dispenser'* (vii. 26⁴).

It often appears as the correlative of *yáthā* as: *yáthā ná pūrvam āpāro jāhāty, eva, dhātā, āyūṃṣi kalpayayāṃ* as the later abandon, not the earlier, s, Creator, arrange their lives (x. 18⁵). With the impv. *evā* = so, then: *eva vandasva vārunam bṛhāntam* (viii. 42⁴) then praise the lofty Varuna (who has done these great deeds)

2. As an emphasizing particle following the word on which stress is laid, *evā* may be variously rendered *just, quite, alone, &c.*, or by stress. e. g. *tām evā him only, ōka eva quite alone, ātreyāṃ just here; svayām evā quite spontaneously; jāta evā scarcely born, na evā not at all.*

a. In P the first of the above uses has entirely disappeared (*evām* here taking the place of *evā* while the second is extremely common. The particle follows all kinds of word requiring emphasis for any reason; this is especially the case when a word is repeated; e. g. *yām agre 'grām hotiśva prācure, ā prādhanvat, yam dvitīyam prācure, tū urā evā idhanvat* 'Agre when they first chose for the pasture, 1st herd, the second they chose the second time, likewise finished (SB). When two notions are connected by way of contrast or otherwise *evā* may follow either the first or the second, e. g. *anām eva devā upāyan mām amān* 'SB' 'It was not of that world (heaven), he knows that of the earth some *yasmākam vā evānāmākam* (let's know (in) yours, &c. (SB)

evām thus occurs only once in the RV. (as correlative to *yáthā* as) and in the AV. not at all with *yáthā*, but only as an adverb with the verb *vid* *anām va evām vidyāt he who not, poss is such knowledg*

In I *evām* is never employed, having two uses

1. It is correlative to *yáthā* & being often accompanied by a form of the same verb as the latter. e. g. *yáthā vāi parjānyah suvritum vāsoaty, evā n yāno parjāmenaya vanati* 'Parjānyah rain heavily, so the sun goes rains is the weather' (SB). When the second verb is omitted, *yáthā evām* is equivalent to *iva*, e. g. *te devā abhy ānyanta yáthā vittam abhyāmāna evām* the gods rushed up like the c rushing to obtain property (SB).

2. It accompanies verbs as an adverb especially in the very frequent phrase *vā evām veda* he who poss is such fac knowl, ntā, *evām cin vā labheran aśi* all they will us not touch (SB).

kam appears both as an accented and an unaccented particle. The former use is found in both A and B the latter in the RV only.

1 a **kam** as an adv. with the full meaning *well* (equivalent to the Vedic *śam*) appears in B only, e. g. **kam me 'sat** *may 't be well with me* (5B), it also occurs in a negative form **a-kam bhavati** *he fore- not well* (TS).

b **kam** has the same meaning attenuated after datives (generally at the end of a Pada) either of persons = *for the benefit of* (dat. commodi) or of abstract nouns (hnd. dative) e. g. **yavam tam cakrathuḥ sindhuṣu plovam taugryāya kam** *ye two have placed that ship in the water for the benefit of the son of Iyama* (1 152) **tvam doṣaso amīṭaya kam papuh** *thou the gods have found to the lot of immortality* (1 106^a) **samanān ājy ayate ubhé kam** (vi 1) *with the same they adorn themselves in order to live (well)* from B **ka-mai kam agnihotram buyata ita** *for whose benefit is the Agnihotra offered* (MS), **tvassā kam purnama ayate** *for the sake of plenitude the full moon sacrifice is offered* (MS).

2 The unaccented **kam** occurs in the RV only excepting the independent passage of the AV. It always appears as an enclitic following the particles *nu, su, hi*. It means *undoubtedly, quite, indeed*, but the sense is generally so attenuated as to be untranslatable. **na kam** appears with the *impv*, *subj*, and also in relative clauses e. g. **aso nu kam āśro vaidhaś** *as be making and even* (1 50) **su kam** *impe- with the imperative only* **astha en kam, maghavan, ma pára goh may stand still beneficent and, as not** (in 532) **hi kam** generally appears with the *ind* (occasionally omitted), sometimes with *impv* or *subj* **úja hi kam bhuvauānām abhíśrīh** *for he indeed is the king who rules over kings* (1 981).

kim (ll. of **ki** = **ka**) has two uses. In the first place it means *why?* e. g. **kim u śrésṣṭhah kim yaviṣṭho na ajagan**

why has the best, why has the youngest come to us? (i. 161¹). It is also a simple interrogative particle (equivalent to a mark of interrogation): e. g. *kīṃ me havṛām áhr̥ṇano juṣeta would he, free from anger, enjoy an oblation of mine?* (vii. 36²); *kīṃ rájasa oná paró anyád ásti is there anything else beyond the welkin?* (ÁV. v. 11³).

a. In B. *kīṃ* is similarly used. With following *u* it here adds a climax in a second sentence = *how much more* (see *u*); with following *uta* and the optative it means *why* after *all*: e. g. *kīṃ utá tvāroṇa idu, after all should thou hasten?* (ŚB.)

kīla, an uncommon particle in V., meaning *indeed, certainly*, strongly emphasizes (in RV. and ÁV.) the preceding word (noun, or noun, adjective, and the negative *ná*); e. g. *svādus kīla ayám ivi 47¹ sweet, indeed, is this* (Soma); *taditnā jāturṃ na kīla vivitse then thou didst find no foe at all* (i. 32¹).

a. In P. the use is similar: e. g. *kīpīṣṇ kīla á str̥ṇṇa* (SB.) *quickly then, see it* (the barbar). But here *kīla* usually follows other particles, *vā* or *ha*: *vāvá* = *or* *va* *kīl* *haviyo yānāh* *the, indeed, is the cause of it* (see SB.), *tava ho vāva kīla bhagava idam Sa*, *th. belongs to you only* (AB.).

kuvid, a pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle's having been employed as an elliptical expression of doubt such as might be rendered by 'I wonder (whether)'; e. g. *tám, indra, mādām á galu kuvīn nv asya tpp̥ṇāvāh come, Indra, to this carouse (to see) whether you shall enjoy it* (iii. 42²); *kuvit sómasya apam iti havi I, indeed, drunk Soma* (x. 119¹) = (I wonder) *whether I have drunk Soma*.

a. In B. *kuvid* is similarly used, e. g. *kuvīn me putrām ávadhīt has he actually killed my son?* (ŚB.) *kuvit tsnāṇa áste does? indeed sit silent?* (ŚB.)

khālu indeed, in truth, does not occur at all in the AV, and only once in the RV., where it emphasizes an imperative *mitrām kṛṇudhvām khālu may, conclude friendship* (x 34¹⁴).

a In B. the particle is common. It is rarely used alone, but often with other particles.

a. It appears alone with the impv., *vāi*, or *imā*; e.g. *śūta kṛānu vaniata hira, nūā i man* (SB), *idhāśvat khālu se yo manodovityāri apnīm ādādhatāi te indeed shall prosper who will establish a fire onse united to me* (TS), *asma' ān evā'ādāpā chā'ti bhuvaram to us alone is due this world belongs* (SB).

b. After the particle *vāi* or *āho* and before or after *vāi*, it emphasizes the word preceding the combined particles, e.g. *vāi u khālu nohā-yajās bhavati 'hus, indeed, the great sacrifice will exist* (SB).

c. The *khālu* is used either to express an (usually preferred) alternative — *or else*, or *or not*, *not at all* rather, or to introduce an objection, e.g. *varśasvām ite bṛhad, āho khālu and ām ite bṛvat 'for all gods' one should eat or else one should eat 'for all'* (A.), *dikā'tena sayam eva vacatavyam, āho khālv apū'ti ko dhāt mānasya sarvam satyam vaditum ita i mātā' man should fear 'he must say for they man in perfection 'the man can speak of whole truth' (AB).*

β. *vāi khālu* can only be distinguished from *vāi* alone as in emphatic *vāi*. But *khālu vāi* in the TS and AB has the special use of introducing a second causal protasis after a first beginning with simple *vāi*, the conclusion then following with *evā*; e.g. *prajāpatyō vāi puruṣaḥ; prajāpatib khālv vāi tānya veda prajāpatim evā vāna vāhā'mtheyōna upi dhavati uca nan eva i i from Prājapati, e.g. vāi prajāpati knows about it so he apprehends Prājapati with the 2 tion (of the sacrifice) belonging to him* (TS). This use occasionally occurs even though the preceding clause does not begin with *vāi*.

gha is an enclitic particle, almost restricted to the RV. Generally occupying the second place in the Pada, it is with few exceptions metrically lengthened to *gha*. It emphasizes the preceding word, which is nearly always either the negative *nā*, or a pronoun (demonstrative or personal) or a verbal preposition, the meaning being variously rendered by *just*, *only*, *very*, or merely *-ness*. It emphasizes a noun only twice and a verb only once in the RV.: *iptiye ghā sāvane at least at the third Soma libation* (i. 161⁸), *uśāni ghā tē amṛtāsa etāt those immortals deserve this* (x. 10¹)

ca (Gk. *τε*, Lat. *-que*) and is an enclitic conjunction used to connect both words and sentences. It regularly follows an accented word, and when it adds a clause, the first word of that clause.

1. **ca** connects substantives (including pronouns and numerals) and adverbs; e.g. *mitráṃ huve várūṇaṃ ca* *I invoke Mitra and Varuṇa* (i. 2⁷); *maghávāno vayám ca* *the patrons and we* (i. 73⁸); *śatám ékaṃ ca* *a hundred and one* (i. 117¹⁸); *adyā nūnám ca* *to-day and now* (i. 13⁶). In a few passages (but never in B.) the **ca** follows the first word instead of the second: *náktā ca . . uṣásā* *night and morning* (i. 73⁷).

a. **ca...ca** are used much in the same way; e.g. *giráyaś ca dyāvā ca bhūmā* *the mountains and heaven-and-earth* (i. 61¹⁴); *divás ca gṃś* *of heaven and of earth* (i. 37⁶); *asmāñ ca táṃś ca* *us and them* (ii. 1¹⁶); *nāva ca navatiṃ ca* *nine and ninety* (i. 32¹⁴); *ā ca párá ca cārantam* *moving hither and away* (i. 164³¹).

Similarly in B.: *devás ca āsurās ca* *gods and Asuras* (SB.); *ṣaṭś ca trīṇi ca śatāni* *sixty and three hundred*; *purástāc ca upáristāc ca* *from before and from behind*.

β. **ca...ca** sometimes also express a contrast: *náktā ca cakrúr uṣásā virūpe*: *kṛṣṇám ca várnám aruṇám ca sām dhuḥ* *they have made night and morning of different aspect: they have put together the black colour and the ruddy* (i. 73⁷).

Similarly in B.: *ubháyaṃ grāmyám ca āraṇyám ca juhōti* *he sacrifices both: what is tame and what is wild* (MS.).

a. A peculiar use of **ca** in the RV. is to add a second vocative in the form of a nominative; e.g. *vāyav indrás ca . . ā yātam* *O Vāyu and Indra, come* (i. 2⁹).

b. Another peculiar use of **ca**, both in V. and B., is to add one noun (nearly always in the nom.) to another which has to be supplied; e.g. *ā yád indrás ca dádvāhe* *when we two, (I) and Indra, receive* (viii. 34¹⁶); *indrás ca sōmaṃ pibatam, bṛhaspate* *do ye, (thou), O Bṛhaspati, and Indra: drink* (iv. 50¹⁰).

From B.: *tā bṛhaspātis ca anvāvaitām* *they two, (he) and Bṛhaspati, followed them* (TS.); *tát samjñám kṛṣṇājīnāya ca*

śatati so he pronounces harmony (between it) and the black antelope skin (śB).

o In B *ca* is used to add a single word at the end of a sentence in the sense of *and* (4) *ś' d' , e f śrāmanta ha sma vāi tād ādevā jayanti vād eṣam jāyān aśu rāyaś ca t / o / mū ṭe q d's uere e w'o uin uhat* (10) *even of them, and* (1) *but the s.c.* (SP)

• *ca* following the interrogative *ka* or the relative *ya* and the interrogative *ka* combined, gives them an indefinite sense *kaś ca oṃ yaḥ kaś ca any one, whoever* (cp 119 b)

2 *ca* also connects both principal sentences and relative clauses *a devēbhīr yaḥ yaksī ca come with the gods and so* (114) *ya vyūṣur yaś ca nuṇam vyūchan that have gone forth and that shall now shine forth* (1 113¹⁰), *yo 'smān dvēti vaṃ ca vayanā dvismah who hates us and whom we hate* (śB)

o *ca* ..*ca* connect sentences to express a contrast by means of parallel verbal forms which are either identical or at least appear in the same number and person the first verb being then always preceded *pare ca yauti punar a ca yauti he / go away and come again* (1 123¹)

1 In B the use of *ca* is much less *vatsān ca aī vasañātī akham ca adī rāyān aīn* (1) *ja t p the t the f.c.* (15) The rule of co-ordination applies even when the second verb is omitted *agnīye ca haribh pāṇāśatī gūptye ayaś ca pīthivyaś* (1) *the relation of peace is to be used to the f.c.* (śB) This connective use is particularly common in parallel abridged relative sentences *śāvan jñān m d dhīre ye ca gāmanyē ye ca garanyāb* (1) *ye u d in all the m d then a e me a th a d d u e w n* (śB)

o *ca* is used a few times in V in the sense of *if* with the subjunctive or the indicative *indiaś ca mṛlāyāti no, nā nuṇ paścād agham naśat if India be gracious to us, o calamity will hereafter befall us* (II. 11¹¹), *umam ca valam pratihāryatha, uaiṃ, viśvōd vana vo aśnarat f ye graciously accept this song, O heroes, it will obtain all goods from you* (1 10¹).

canā properly meaning *not even*, is most usually employed

after a negative ; e. g. *tr̥tīyam asya nākir ā dadharṣati, vāyaś canā patāyantaḥ patatrīṇaḥ no one dares approach his third (step), not even the winged birds though they fly* (i. 155^b). From its use in such supplementary clauses, where it may also be translated by *even*, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence ; e. g. *yāsmād ṛté nā sīdhyati yajñó vipaścitaś canā without whom the sacrifice does not succeed [not] even of the wise man* (i. 18⁷) ; *indram nā mahná pr̥thivī canā prāti even the earth is not equal to Indra in greatness* (i. 81⁵). As one of the two negatives is superfluous in a single clause sentence, *canā* alone occasionally does duty for the negative : *mahé canā tvām párā śulkāya deyaṁ not even for a great reward would I give thee away* (viii. 1⁶).

a. In a few passages, even when there is no accompanying negative, *canā* throwing off its own negative sense, means *even, also* : *ahām canā tát sūribhir ānaśyām I too would acquire this with the patrons* (vi. 26⁷) ; *ādhā canā śrād dadhati therefore also they believe* (i. 55⁵).

a. In B. *canā* appears only after a negative in single clause sentences, in which *nā canā* means *not even* ; e. g. *nā hainaṁ sapātnas tūṣṭṛṣṇanāś canā str̥ṇute no enemy fells him even though desiring to fell him* (SB.).

b. *canā* gives the interrogative an indefinite sense : *kás canā any one, nā kás canā no one* (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses :

1. expressing that the statement is not to be expected in regard to the word emphasized : *even* ; e. g. *ā dr̥ḍhām cid árujo gávyam ūrvām even the firm cowstall thou hast broken through* (iii. 32¹⁰). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only ; e. g. *tvām oin naḥ śámyai bodhi svādhīḥ be thou attentive to our endeavour* (iv. 3⁴).

2. generalizing = *any, every, all*; e.g. *kṛtām cid énah* *prá mumugdhy asmát* (i. 24¹) *remove from us any* (every, all) *sin committed* (by us). Similarly, with interrogatives = *any*, with relatives = *ever*; thus *kná cid any one*: *áṇóti kás cid eṣám any one* (= every one) *hears them* (i. 87¹); *sun-vádbhyo vandhayā kām cid avratām subject* *every* *impious man to those that press Soma* (i. 132⁴); *ná or má kás cid* (not *any* =) *no one*; *kadá cid ever* = *at any time or always*; *yás cid whoever*; *yác cid* *if ever*; *yátha cid* *as ever*.

a. In B the only use that survives is the generalizing sense with interrogative pronouns *any, some*; e.g. *átha keid cid aha then he says to some one* (ŚB.), *yát to kás cid áhravit what any one said to you* (ŚB.).

céd (- *ca id*) if occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor.: in the AV. it also occurs once with the opt. Thus. *vi céd uchānty, úsvinā, uṣāsaḥ, prá vūp bráhmaṇi kárayo bharante* *when the Dawn shines forth, O Aśvins, the singers offer prayers to you* (vii. 72¹); *brahmá céd dhástam ágrahít sá evá patir ekaḍba* *if a Brahman has taken his hand, he alone is her husband* (AV. v. 17¹); *iti manvita yacitáḥ vśāṇ céd enaṁ yūceyaḥ* *thus one would think who has been requested, if they were to request a cow of him* (AV. xii. 1^{1b}).

a. In B *céd* is used with the ind. pres., aor., fut. and with the opt., e.g. *at-á céd evá náti áśya yijó vyathate* *if he does not go away from them his sacrifice does not fail* (V. 1), *sá hovāca túriyam-turiyam cén mām ábichajamś turīyam evá téra iān niruktaṁ vachisyati* *he said 'if they hear given me only one-fourth each time, then I will speak distinctly only to the extent of one fourth'* (ŚB.), *tān cén me ná víváksyasi, raṇḍba te vi patisyati* *if you cannot explain his (riddle) to me, your head will burst* (ŚB.), *etāṁ céd anyāsma anubravās tāta evá te śiras chudiyam* *if you were to tell this to another, I could shake off your head* (ŚB.).

tátas occurs in the RV. several times adverbially in the local sense of the ablative = *thence*; e.g. *táto viśāṇ prá vāvṛte* *thence the poison has turned away*. It also, but very

therefore I have come to you (i. 161²), *prá tád víṣṇuḥ stavate viryēṇa therefore Viṣṇu is praised for his heroism* (i. 154⁴)

a. In B. *tád* has four different adverbial uses.

1. as a correlative to *yád* (*when, inasmuch as*) = *thereby*, and to *yátra* (*where*) = *there*; e. g. *yán nv evá iājananī abhisurvānti, tát tām ghnanti* *now when they press the King (Soma) they kill him thereby* (SB), *yátrānyāśvadhayo mīṣyanti tát eté vācāmānā vaidhante* *where other plants wither, & (the wheat, grain merrily)* (SB)

2. in the sense of *thus* (*upon this*) e. g. *átha áritlām āsman tad aughā agrātá, tán na návam upakālpya upasavaḥ* *now on such and such a year a flood will then come that having built a ship you shall turn to me* (SB).

3. constantly with reference to a preceding statement in the sense of *as to that, namely this*, e. g. *yajñam evá tát devā upāyan* *the gods thus obtained the sacrifice* (SB), *tát tad aśakṣtām evá yācā brahmanō 'rajanýāśv yāt* *it is quite certain that a Brahman should resist that a king* (SB); *tát ihuh* *as to that they say*, *tád u tát* *as to this* (SB)

4. before *vá* with reference to a preceding statement to add an explanation, and may be rendered by *that* = *as you*, e. g. *tád yád evá otāś tápātī tana eva sukṛáh na* *inasmuch as he turns him, therefore he bright* (SB). Similarly in the phrase *tád yát tātá* *that is to say, why it is so (as follows) — the reason for this as follows* (SB)

tárhi *at that time, then*, occurs only once in the RV, but several times in the AV. *ná mrtvúr asíd amṛtam ná tarhi* *there was not death nor immortality then* (x. 129²). In the AV the word appears as correlative to *yádā* *when*, and in B. to *yátra*, *yad*, *yadā*, *yarhi* *when*, and *yad* *if*; e. g. *rakṣaṃsi vā enam tarhy a labhante yarhi na jayate* *the Rakṣases then seize him when (the fire) does not arise* (AB.), *yádī vā pīviyo 'loká bhāvanty aloka u tarhi yājanamañ* *if the priest is without a place, the sacrifice is then also without a place* (SB.)

tásmād *therefore* is not found as an adverb in the RV., but occurs several times as such in the AV, and is constantly so used in B. As correlative to *yád* (because it appears once in the AV. and is very common in B.; e. g. *yád vai tát váruṇagṛhītābhyah kām ābhavat tásmāt kāyāś* (MS.) *because those who were seized by Varuna felt well therefore it is called káya* (body))

tū, though accented, never commences a sentence or Pada. It has two uses:

1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.

a. In about two-thirds of its occurrences tū emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = *pray, then*; e.g. *ā tv étā, nī śīdata pray come, sit you down* (i. 5¹); *nā te dūrē paramā cid rājāmsy, ā tū prā yāhi hāribhyām even the highest spaces are not far to thee; come hither, then, with thy two boys* (iii. 30²).

b. In several passages tū emphasizes assertions (generally following the demonstrative tā) in the sense of *surely, indeed*; e.g. *tāt tv āsya that surely is his work* (iii. 30¹²).

2. It is an adversative particle meaning *but*. This is its sense in the only passage of the AV. in which it occurs, and is its only meaning in B.; e.g. *cakāra bhadrām asmābhyam ātmāne tāpanam tū sah he has done what is good for us, but painful to himself* (AV. iv. 18⁶); *tād evām vēdītor nā tv evām kārtavāi that one should know thus, but not do thus* (MS.). With āha or nū in the preceding clause, it expresses the sense *it is true...but*; e.g. *tād āha tēṣāṃ vāco, 'nyā tv evātaḥ sthitiḥ this indeed is what they say, but the established practice is different therefrom* (ŚB.).

tēna occurs in B. as an adverb correlative to yād because; e.g. *yād grāmyāsyā nā, āśnāti tēna grāmyān āva runddhe because he does not eat any tame animal, therefore he gains tame animals for himself* (MS.).

tvāvā (compounded of tū vāvā), a particle sometimes occurring in B., does not perceptibly differ in sense from vāvā (q. v.); e.g. *trāyo ha tvāvā paśāvo 'medhyāḥ there are just three kinds of animals unfit for sacrifice* (ŚB.).

tvāi (compounded of tū vāi) is sometimes found in B. meaning *but indeed*.

dvitā, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-

mental, etymologically meaning *doubly*. This sense taken either literally = *in two ways*, or figuratively = *emphatically, especially, more than ever*, seems to suit all the passages in which the word occurs; e. g. *bharādvajāyaśva dhukṣata dvitā dhenuṃ ca viśvādohasam iṣam ca viśvābhajasam* (*the Bharadvāja do ye (Maruts) milk down doubly, both the all milking cow and all nourishing food* (vi. 48¹); *rājā devīnam utā mārtyānāṃ dvitā bhuvan rayipatī rayiṇām* *as king of gods and mortals may he be doubly lord of riches* (ix. 97²⁴); *dvitā yō vṛtrahantamo vidā indraḥ śatākratuḥ ūpa no hāribhiḥ sutaṃ* *may he who above all is known as the best Vṛtra slayer. Indra Śatakratu (cow) is our pressed Soma with his lays* (xvi. 93²⁴); *gavān agra mukhyā kṛṇvā dvitā* (x. 48³) *in the search for the cow, he especially concluded friendship (with me).*

a. The word occurs several times with *adhi*, meaning *and thus*, or *doubly or especially*, e. g. *viśvā voca ādha dvitā* = *pleen etc., and (do so) particularly* (i. 132²).

nā has two senses in V (but only the first of the two in R)

1. As a negative particle meaning *not* it denies an assertion, appearing in principal sentences with the ind. of all tenses, with the subj., the opt., the inj. (in the sense of 3 fut.), but not with the impv; it is also employed in relative and conjunctive clauses. It negatives either the assertion of the whole sentence (when it appears so near the beginning as possible, in V. even before the relative) or only the assertion of the verb. It can only be used in a sentence which contains a finite verb clause, which one is to be supplied. There seems to be no undoubted example of its negating any word (such as a participle or adjective) other than the verb. The employment of this negative *nā* is much the same in B. as in V.

a. A verb (such as *asti* or *is*, has often to be supplied with this negative in simple sentences, especially with the gerundive, the

infinitive, or a dative equivalent to an infinitive, e.g. *tān nā sūṛ-hayam* *that (is) not to be killed? you (MS)*, *nā yō vāṭaya* *who (is) not for hindering who is unsuitable (1. 143)*. On the verb has to be supplied in a second sentence from the 1st, e.g. *naktam ūpa-tisthate*, *as pūṭāḥ* *he is (1) keeps at night, (he does) (1) (worship) in the morning (19)*.

δ Two negatives can be taken positive e.g. *nā hi paśāvo nā bhūṣanti* *it is not that the asses are (MS)*.

2 *nā* is used in V (very commonly in BV, comparatively rarely in AV, but never in B) as a particle of comparison, exactly like *wa* *as, like*. This meaning seems to be derived from *not* as negating the predicate of a thing to which it properly belongs, e.g. 'he (neighs), not a horse neighs' = 'he, though not a horse neighs' = 'he neighs like a horse'. This *na* being in sense closely connected with the preceding word never takes *res* in pronunciation (though it does in the written *Sandhi* with a following vowel, whereas *na* *not* generally, *is*). This *nā* always follows the word of comparison to which it belongs, or if the simile consists of several words the *na* generally follows the first word, less commonly the second, e.g. *asau na nemih pariṇa babhūva* *he surrounded him as it were the pokes (1. 171)*, *pakva śākhā na vā a brandaḥ* *with ripe fruit (1. 8)*.

When the object compared is added in the *v.c.* which sometimes is supplied, the object to the which it is compared is sometimes also put in the *v.c.* together with its attraction, e.g. *avo na subhita śākhā u t c ill a t l c*, (D. *carificer*) *brim* (1. 57^d), *śvetaḥ śvetaḥ su* *white (the) (1. 101)*, (D. *white*) *Down* (1. 101).

3 When the object compared is not expressed, *nā* means *as if* *as*, e.g. *śivūbhūṣe śriyayamāḥ* *but śg. u* *he has come as if a crowd smiling* *warrior (1. 70)*.

4 *nā* sometimes interchanges with *iva*, e.g. *citham nā tāṣṭava tāṣṭavā* *as a serpent (the) (1. 61)*, *ṛ (1. 61)*.

nā-kis' (*not any one*) is found in V. only, being almost restricted to the RV, where it frequently occurs. It properly

* N. sing. of interrogative *ki* (*what* (1. 115)) of which the *nā* *ki* *na* is in regular use (p. 115).

means *no one*, e.g. *nákiṁ indra tvad útarah no one O Indra, is superior to thee* (iv. 30¹); *yátha kfmīṇām nákir uochisyātai that none of the worms shall be left* (AV. ii. 31³). Losing its N sense,¹ it comes to be used, though less often, as a strong negative adverb meaning *not at all, never*; e.g. *yásya śarman nákir devā várāyante ná martāhi in whose protection gods never hinder him nor mortals* (iv. 17¹⁹). Cp *mākis*.

*ná-kīm*² occurs only twice in one hymn of the RV. in the sense of a strong negative adverb — *not at all, never* *nákiṁ indro níkartuṃ Indra can never be subdued* (viii. 78⁴).

ná-nu occurs only twice in the RV. where it has the sense of a strong negative = *by no means, not*. In B it occurs a few times as an interrogative expecting ascent (= *nomine*) *not?*; e.g. *nánu śuśruma hve aṁ ná ná dā?* (SB)

na-hi, as the compounded form of *na hi*, occurs only in V., where it sometimes has the sense of *for not*; e.g. *nahī tva śśtruh stāste for no foe strikes thee down* (i. 129⁴). More commonly it emphatically negatives a statement as something well known = *certainly not by no means*, as appears most clearly at the beginning of a hymn: e.g. *nahī vo ásty arbhakó, devasah ná omi of you, O god is small* (viii. 30¹).

a. This compounded form never occurs in B. where *ná hi* alone is found. On the other hand, *ná hi* never occurs in V.

nāma is used adverbially in the following two senses

1. *by name*; e.g. *sa ha śruta indro nama devāh that god famous as Indra by name* (ii. 20⁶) *kó nama aśi who art thou by name?* (VS. vii. 39). 2. *namely, indeed, certainly*, e.g. *újasro għarmó havír asmi nama I am constant heat, namely the oblation* (iii. 26¹); *matṛ dhur undraṇ nāma devāts they have placed me among the gods verily as Indra* (ix. 49²)

¹ Probably because the N has no longer an independent existence coupled with the fact that the pronoun *kí* has gone out of use except in the one form *kí-m*.

² Probably A. u. of *ná-kis* with lengthened vowel.

second (AB.). 5. *indeed*, in the first of two antithetical clauses, when the second is introduced with *tu* or *kim u*, e.g. *yó nv évá jātās tāsma. brūyed, ná tv évá sarvasmā iva* *he may indeed tell it to him who is known to him, but not to any and every one* (ŚB.).

nūnām now has three uses in the RV. .

1. With the ind. pres. it means *now* as opposed to *formerly* or *in future* (an opposition often expressed by *purā* *before* and *aparām* *after*); e.g. *nā nunam asti nō śvāh* *there is no now and no to-morrow* (i. 170¹).

It is a few times used with the perfect in combination with *purā* to express that an action has taken place in the past and still takes place; e.g. *purā nūnām ca stutāya ṛṣiṇāṃ pasprdhṛā indro* *formerly and now the praises of seers have shined to Indra* (vi. 34¹).

2. With the subj. impv., opt., or iuj., it expresses that an action is to take place at once: e.g. *vī nūnām uchat* *she shall now shine forth* (i. 124¹); *prā nunam puruāvandhuras sturó yāhi* *praised advance now with laden car* (i. 82¹).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. *ṛipa nūnām yuyuje hāri* *he has just yoked his two bay steeds* (viii. 4¹).

3. It occurs sometimes with interrogatives = *pray*; e.g. *kadā nūnām te dāsema* *when, pray, may we serve thee* (vii. 29³).

a. In B. none of these uses seem to survive, while the *now* sense of *certainly, assuredly* (perhaps once already in the AV.) has appeared; e.g. *tathā in nūnām tād āsa* *just so assuredly it came to pass* (ŚB.).

ned (= *nā id* and not treated as a compound by the Padupāṭha) has two uses in both V. and B.: 1. sometimes as an emphatic negative, *certainly not*; e.g. *anyó nót sūrīr óhate bhūridāvattaraḥ* *no other patron indeed is accounted more liberal* (viii. 5³); *āham vadāmi nót tvám* *I am speaking, not thou* (vii. 38⁴); *ned ānuhūtaṃ prāśnāmi* *I certainly do not eat it before it is invoked* (ŚB.). 2. much more commonly as introducing a final clause *in order that not* with the subj.

(= Lat. *ne*); e.g. *vy ùchā, duhitar divo, nēt tvā tāpāti sūrah shine forth, daughter of the sky, lest the sun scorch thee* (v. 79⁹); *nén mā rudró hinásat lest Rudra injure me* (ŚB.). In B. the verb may also be in the inj.: *néd idāṃ bahirdhā yajñād bhāvat lest it be outside the sacrifice* (ŚB.).

a. *nvái* (= *nú vái* as analysed by the Padapāṭha of the TS.) occurs not infrequently in B. in the sense of *indeed*; e.g. *íti nvā etád brāhmaṇam udyate such indeed is the Brāhmaṇa that is told* (ŚB.).

mā is the prohibitive negative (Gk. *μή*) regularly used with the injunctive. It is never used with the impv.; with the opt. only in the single form *bhujema* (RV.); and with the subj. only once (ŚB.); e.g. *mā no vadhiḥ slay us not* (i. 104⁸); *mā hrñthā abhy asmán be not enraged against us* (viii. 2¹⁹).

a. An interrogative following *mā* in a few cases receives an indefinite sense in the RV.; e.g. *mā kásmāi dhātam abhy ámitrīṇe naḥ deliver us not to any foe* (i. 120⁸).

mā-kis (not any one, Gk. *μή-τις*), occurring about a dozen times in the RV., to which it is restricted, is used in prohibitive sentences with the injunctive in two senses:

1. *no one*: *mākis tokáśya no riṣat may no one of our offspring be injured* (viii. 67¹¹).

2. more often an emphatic negative = *by no means, never*: *mākir devānām āpa bhūḥ be not at all away from the gods* (x. 11⁹). Cp. *ná-kis*.

mā-kīm, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: *mākim sám śāri kévate let none suffer fracture in a pit* (vi. 54⁷).

yātra is employed in two main senses: 1. usually as a relative adverb, meaning *where*, but sometimes *whither*, e.g. *yajñé . . náro yātra devayávo mādanti where pious men rejoice in sacrifice* (vii. 97¹); *yātrā ráthēna gáchathah whither ye go with your car* (i. 22⁴). The correlative is generally *tātra*, sometimes *ātra* or *tád*.

1. Occasionally as equivalent to the locative of the relative, e.g. ā gha tā gachan uttarā yugāni yātra ja nāyah 'ināvaṇṇo ājari' *thos later generations will come as high as the acacia tree that befits the kinsmen* (x 10¹¹)

2. not infrequently as a temporal conjunction *when*, in both V. and B., e.g. yātra praśudāsam avatam *when ye helped Śudās* (vu 81) In V. adha, atra, tād appear as correlative, e.g. yatra śūrāsas tanvō vitanvatē adha sūna yacha tanvō tāne ca chardih *when the horses strain themselves (in battle) then especially besion put it on on us and our sons* (vi 46¹) In B. tad is generally the correlative, sometimes tatas, e.g. tām yatra deva agbhrāṃ, tan mitram abruvan *when the gods kill I am the seed to Mitra* (SB)

yātha has two distinct uses in both V. and B.

1. as a relative advbl meaning *as*, e.g. nunam yatha purā *now as before* (i 39) yatha vāyam uśmīsi tat krdhi *as we wish that do* (v 38) yatha vai puruṣo jīryaty evam agnir āhito jīryati *as a man grows old so fire when it has been kindled grows old* (P⁵) When there is a correlative in the RV, it is usually ova, sometimes tatna in B. usually evam sometimes tatha

2. as a conjunction meaning *in order that*, *so that*, introducing a posterior clause, generally with the subj., rarely the opt., e.g. haviṣ kīṇuṣva subhago yātha, asasi *prepare the oblation that thou mayest be successful* (ii 26), a dāivya vṛnumahē 'vaṇī yātha bhavema mulhuse anagāh (vi. 97) *we create divine gods that we may, appear unless to the gracious god* tathā me kuru yatha, aham imām senaṃ jayani *arrange it so for me that I may conquer this army* (AB) tathaiva hotavāṃ yātha, agnim vyavṛyāt *must be poured so that it should divide the fire* (SB)

3. In the RV after verbs of knowing or saying yātha introduces an explanation *how*, e.g. kās tād bruyad anudēya yātha, ābhavat *let him tell us this (viz) how the god was* (x 130⁵) Occasionally it is used thus even without such verbs *na pramīye vīrūr dāivyaṃ*

tād yāthā viśvam bhūvanam dhārayisyāti *that (power) of the divine Savitṛ is not to -) will not decay, (viz.) that he will support the whole world* (iv. 61').

yād (n. of the relative yā) is used in four distinct senses:

1. *that*, expanding the meaning of a word in the preceding principal clause; e.g. grṇó tād, indra, te śávo yād dhānsi vṛtrām *I praise this mighty deed of thine that thou slayest Vṛtra* (viii. 62'); kim āga ūsa, varuṇa, jyṣṭham yāt stotárup jighāmsasi sákhayam, *what has been the chief guilt. O Varuṇa, that thou wishest to slay thy prayer (who is) thy friend?* (vii. 86'). This use is not common in V.

a. yad is similarly employed in R. with reference to a preceding tā, often omitted; e.g. tād yāt páyasa śrṇāri vṛtró vái śomaśait *that (- the loc. on why I meet Soma with milk is) this: Vṛtra was Soma* (SB). This use is also found in R. after certain verbs; éva kalýate it is so (he) it cannot be, śhíti dīśyes, yuktó bhavati, *when one is full knows, and is victorious*; e.c. ná hí tād avakál-paśe yāu uruṣā *for it is no use that he should say* (SB.).

2. *when* with the ind. pres., imp., perf., aor., fut., and with the subj.: e.g. yād dha yānti mārutaḥ sām ha bruvate *when the Maruts go along, they speak together* (i. 37¹³); kām apaśvo yāi te bhír āgachāt *whom didst thou see when fear came upon thee?* (i. 32¹); indraś ca yād yuyudhāte áśis ca, maghātvā vi jigya *when Indra and the serpent fought, the bountiful god conquered* (i. 32¹²); citró yād ábhrāt *bright when he has gone forth* (i. 66¹); tigmā yad aśánir pátāti, étha no bodhi gopāh *when the sharp bill shall fly, then be our protector* (iv. 16¹¹). It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English: e.g. pácanti te vṛabbhāñ, átsi tēṣāṃ yān, maghavan, hūyāmānaḥ *they roast bulls for thee, thou eatest of them, O bounteous one, when being called* (x. 28').

a. In R. yād occurs with the sense of *when* with the pres. fut. and aor. and in the sense of *whenever* or *whenever* with the impf.

3. *if* used with the ind. pres., the subj., or the opt.; e.g.

yad, indra, udān ayag vā hūyase, ā yāha tvyam *if, (1) Indra, thou art called above or below come quickly* (viii. 65¹), yād ūrdhvās tiṣṭha draviṇṣṭhā dbattād yad va ksāyasaḥ *if thou shalt stand upright, bestow treasures here, or if thou shalt lie* (iii. 8¹). The opt. is used when it is assumed that the condition will not be fulfilled; e.g. yād, agne, ayān ahīm tvam, tvām va ghā sya ahīm, ayuṣṣe satyā ihā āśāsaḥ *if, O Agni, I were thou, or if thou wert I, thy prayer here would be fulfilled* (viii. 14^{1a}).

a. In B yād is used with the opt. as in V. while with vād the fulfilment of the condition is usually assumed, and with the condition itself yād bhūdyetaḥ bhūmā āched yajmanah *if it were that, the sacrificer would put out the fire* (13¹). yāc cāri nā ākṣyo murchā te vy apatyat *if thou dost not give the rice-meat it will be fatal to thee* (2B¹).

4. In order that, in posterior clauses, with the subj., very rarely with the opt. in V. e.g. a vaha devatatṛp śarduo yād adyā divyaṃ yajāsi *bring hither the host of the gods that thou mayest adore the divine throng* (iii. 19¹). van Lūnam aśyaṃ gatim, mitrasya yayam parih *that I may obtain refuge, I would go on Mitra's path* (v. 61¹).

In B the use of yād is very rare, occurring only a few times with the subj., e.g. tāḥ prāpnūhi yāc cā piano vātām apipādyirāsi *thou mayest thou, that thou mayest pass into the wind* (5B).

yadā when is used in V. and B. with the ind. pres., impt., pres., and with the subj., with the aor. ind. and the imp. in V. only, and with the fut. and opt. in B. only. The correlative word (when there is one) is in V. ād, ātha, ātha, tād, tāra; in B. ātha and tarhi.

1. yadā is most commonly used in the RV. with the aor. ind., when at the beginning of the action is emphasized, the sense is as soon as; e.g. yadēd ādovīr āsahīṣṭa mayā, ātha abhavat kevalaḥ *Soma as soon as he had overcome the ungodly wiles, then Soma became his exclusively* (vii. 98¹). abhi grṇanti radho yadā to mārto auv bhogam ānāt *they*

praise thy wealth as soon as the mortal has obtained thy reward (x. 7²). When the principal clause contains a historical tense, the aor. with *yadā* has the value of a pluperfect.

a. The injunctive is found only once with *yadā* in the RV. : *yadā māhyam dīdharo bhāgām, indra, ād in māyā kṛṇavo vīryāni* *when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help* (viii. 100¹).

2. a. with the impf. and perf. ; e.g. *yadā viṣṇus trīṇi padā vicakramé, yadā sūryam divi . . ādhāraya, ād it te hārī vavakṣatuḥ* *when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two bays grew in strength* (viii. 12²⁷⁻³⁰) ; *tāsya yadā mārma āgachann ātha aceṣṭat* *as soon as they touched his weak spot, he quivered* (MS.) ; *sā yadā ābhyām anūvāca ātha asya tād indraḥ śiraś cicheda* *as soon as he had told them, Indra cut his head off* (ŚB.).

b. with the pres. ind. : *yadā satyām kṛṇuté manyúm indro, viśvam dṛḥhām bhayate éjad asmāt* *when Indra shows his true anger, all that is firm, trembling, is afraid of him* (iv. 17¹⁰) ; *yadā vai paśur nirdaśo bhavaty atha sa medhyo bhavati* *as soon as the victim is more than ten days old, it becomes fit for sacrifice* (AB.) ; *sā yadā keśaśmaśrū vāpaty ātha snāti* *when he has cut off his hair and beard, he bathes* (ŚB.).

c. with the subj. (here = future perfect) : *yadā śṛtām kṛṇavo 'tha im enam prā hiṇutāt pitṛbhyah* *when thou shalt have made him done, then deliver him to the fathers* (x. 16¹) ; *yadā tām ativārdhā, ātha karṣum khātvā tāsyaṃ mā bibharāsi* *when I shall have grown too big for it, you shall, having dug a pit, keep me in it* (ŚB.).

3. a. with the fut. : *yadaiva hotā paridhāsyaty atha pāśān prati mokṣyāmi* *when the Hotṛ shall have concluded, I shall tighten the cords* (AB.).

b. with the opt. : *sā yadā saṃgrāmam jāyéd ātha āindraḥnām nīr vapet* *as soon as he may have won a battle, he should sacrifice to Indra and Agni* (MS.).

yādi if (sometimes *when* with a past tense) is found with perf. and impf. in V. only ; with the ind. pres., aor., fut.,

and with the subj. in V. and B. ; and with the opt. in B. only.

1. With the perf. used historically and with the impf. *yádi* means *when*, the verb then having the force of a pluperfect ; e. g. *úd astambhít samídhā nákam agnír yádi bhṛgubhyaḥ pári mātariśvā havyavāham samídhé Agni supported the vault with fuel when Matarisvan from the Bhrgus had kindled the oblation-bearer* (iii. 5¹⁰) ; *yádi sahasraṃ mahiṣāñ ághaḥ, ád it ta indriyám máhi prá vāvṛdhe when thou hadst eaten a thousand bulls, thy might grew great* (viii. 12⁸). But when the perf. has the pres. perf. sense, *yádi* has its ordinary meaning of *if*: *gráhir jagráha yádi vaitád enam, tásyā, indrāgnī, prá mumuktam enam or if illness has seized him, from that release him, Indra and Agni* (x. 161¹).

2. a. with the pres : *yádi mánthanti bāhúbhir ví rocato when they rub with their arms, he shines* (iii. 29⁶) ; *adyā muriya yádi yātudhāno ásmi to-day I would die, if I am a sorcerer* (vii. 104¹⁷) ; *yádi ná ásnātu pitṛdevatyò bhavati if he does not eat. he becomes dedicated to the Manes* (ŚB.).

b. with the aor. : *yádi mātúr úpa svásā . . ásthita, adhvaryúr modate if the sister (coming) from the mother has approached, the priest rejoices* (ii. 5⁶) ; *yády áha enam práñcam ácaisīr, yáthā párāca ásināya pṛṣṭhatò 'nnádyam upāhāret if you have piled it frontways, it is as if one hundred food from behind to one sitting with averted face* (ŚB.).

c. with the fut. : *yády evā kariṣyátha, sākám deváir yajñīyāso bhaviṣyatha if ye will act thus, ye shall become objects of worship together with the gods* (i. 161²) ; *yádi vā imám abhimamṣyé kánīyó 'nnam kariṣye if I shall plot against him, I shall procure less food* (ŚB.).

d. with the subj. : *yájāma de án yádi śaknāvāma we will worship the gods, if we shall be able* (i. 27¹³) ; *yádi stómaṃ máma śrávad, asmákam índram índavaḥ . . mandantu*

if he shall hear my song of praise, let our drops gladden Indra (viii. 1¹⁵); *yádi tvā₂etát pūnar brávasas, tvám brūtāt* *if they two shall say that to thee again, do thou say* (ŚB.).

a. With the opt. *yádi* is (excepting one occurrence in the SV., found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e. g. *yádi na śaknuyāt*, so 'gnaye puroḷāṣam nir vapet *if he should not be able to do it, he should offer a cake to Agni* (AB.).

3. after the verb *vid know*, *yádi* is used in the sense of *whether* in one passage of the RV. (x. 129⁷) and often in B.; e. g. *hānta na éko véttu yádi ható vā vṛtró jīvati vā come, let one of us find out whether Vṛtra is dead or whether he is alive* (ŚB.).

a. *yádi vā* is not only used after a preceding *yádi* in the sense of *or if*, but also alone in the sense of *or*, nearly always without a verb; e. g. *só aṅgá veda yádi vā ná véda he alone knows or he does not know* (x. 129⁷); *yám váhanti śatám áśvā yádi vā sapṭá whom a hundred horses drive, or seven* (AV. xiii. 2⁷; *yádi vā₂ítárathā or conversely* (ŚB.).

yárhi (at the time) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably *tárhi* or *etárhi* then as a correlative; e. g. *sá tárhy evá jāyate yárhy agním ádhatté he is born at the moment when he lays his fire* (MS.); *yárhi prajāñ kṣúdhām nigácheyus tárhi navarātréna yajeta when his people should suffer from hunger, he should sacrifice with the rite of nine nights* (TS.).

yásmād does not occur as a conjunction in V., but it sometimes appears as such in B. meaning *why*; e. g. *átha yásmāt samiṣṭa-yajūṃṣi náma non* (follows the reason) *why they are called Samiṣṭayajus* (ŚB.).

yád (an old abl. of *yá*) is found in V. only. It is used with the indicative pres. or past. and with the subj. With the ind. it means *as far as* in the RV.; e. g. *árcāmasi yád evá vidmá tát tvā mahāntam* (vi. 21⁶) *we praise thee, the great, as far as we know* (how to); it seems to mean *since* in the AV.: *yá ákṣiyan pṛthivīm yád ájāyata who ruled the earth since it arose* (AV. xii. 1⁵⁷). With the subj. *yád* means *as long as*; e. g. *anānukṛtyám apunás cakāra yát sūryāmāsē mithá uccārātaḥ he has once for all done what is inimitable as long as sun and moon alternately shall rise* (x. 68¹⁰).

yāvat already appears in V. as an adverb meaning *as far as, as long as*, an extension of its acc. use; e. g. *yāvad dyāvāprthivī tāvad it tát* (x. 114⁵) *as far as heaven and earth, so far it* (extends); *juhómi havyám yāvad íse* I offer oblation *as long as I am able* (iii. 18³); *ájāto vái tāvat púruṣo yāvad agním ná ādhatté* man is so long unborn, as he does not lay his fire (MS.).

vā 'or' is employed much in the same way as *ca* and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e. g. *āta ā gahi divó vā rocanād ādhi* come from here or from the shining realm of heaven (i. 6³); *yasya bhāryā gaur vā yamau janayet* whose wife or cow bears twins (AB.); *prāti yāḥ śásam invati, ukthā vā yó abhigrṇāti* who promotes the law or welcomes songs of praise (i. 54⁷).

a. *vā*. *vā* is frequently used in the same way; e. g. *śákti vā yát te oākṛmā vidā vā* that we have offered to thee according to our power or knowledge (i. 31¹⁸); *náktam vā hí divā vā várṣati* for it rains by night or by day (TS.); *yád vā āhám abhidudrōha yád vā śepá utá ānṛtam* what evil I have plotted or what I have sworn falsely (i. 23²²).

b. But *vā*. *vā* also mean *either.. or*. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; e. g. *āhaye vā tán pradadātu sóma ā va dadhātu nirṛter upásthō* let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 104³); *tád vā jajñau tád vā ná jajñau* she either agreed to it or did not agree to it (ŚB.); *tásya vā tvám mána ichā sá vā táva* either do thou seek his heart, or he thine x. 10¹⁴).

vāvá (doubtless a contraction of two particles) is found in B. only. It emphasizes the preceding word in the sense of *certainly, just*, being particularly frequent in the first of two correlated clauses; e. g. *oṣā vāvá sō 'gnir ity āhuḥ* that is certainly the same Agni, they say (TS.).

vái is an emphasizing particle meaning *truly, indeed*.

1. In the RV. this particle occurs only in 28 passages, in all but three of which it follows the first word of the sentence; e. g. *bhadram vái váram vṛṇate* truly they make a good choice (x. 164²); *íti vā íti me mánaḥ* so, indeed. so is my mind (x. 119¹); *ná vái stráināni sakhyanī santi*

there are, indeed, no friendships with women (x. 95¹⁵). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by *u* (*vái u*) without any perceptible change of meaning.

a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative; e.g. *tásmā́d vái sá párábhavat* *therefore, indeed, he perished* (xi. 4¹⁹); *yó vái tá vidyát pratyákṣam, sá vá adyá mahád vadet* *whoever may know them plainly, he, verily, may speak aloud to-day* xi. 8²)

2. In B. *vái* usually occupies the same position, but often yields the second place to *céd*, *hí*, *khálu*, and of course always to the enclitics *iva*, *u*, *ca*, *sma*, *ha*. When *átho* begins a sentence *vái* occupies the second place.

Here the use of *vái* in the first sentence of a narrative is typical; e.g. *yámo vá amriyata: té devá yamyá yámam ápābruvan* *Yama died: the gods (then) dissuaded Yami from (thinking of) Yuma* (MS.).

a. The particle often appears in the concluding sentence in discussions; e.g. *tásmā́d vá épa úpa sprśati* *that is, indeed, why he says so* (SB.).

b It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. *śraddhā́devo vái mānur: āvā́m nú vedā́va* *now Manu is god-fearing: we two will therefore ascertain* (SB.). When *vái* is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. *té vāyú́m abruvan (ayá́m vái vāyúr yó 'yá́m pávate) váyo tvám idám viddhi* *they said to Vāyu (now Vāyu is he who blows), 'Vāyu, ascertain this'* (SB.). In this sense *vái* is especially frequent in periods of three clauses, when that with *vái* contains the reason, and that with *evá* the conclusion, e.g. *tá etā́bhis tanúbhiḥ sām abhavan; pasávo vái devā́nām priyās tanvaḥ: pasúbhir éva sām abhavan* *they were together with these bodies; now animals are the bodies dear to the gods they were therefore together with animals* (MS.).

c. The differences between the use of *vái* and of *evá* in B. are the following: *vái* coming after the first word emphasizes the whole sentence, while *evá* emphasizes a particular word in any part of the sentence; *vái* follows the first word of a sentence beginning a narrative, *evá* never does; in a period *vái* is typical in the clause stating a reason, *evá* in that expressing the conclusion.

sá is often used pleonastically before relatives in B. ; e. g. **sá yó no vácam vyāhrtām mithunéna ná anunikrāmāt, sá sárvaṃ parā jayātai** *he who shall not follow the word uttered by us with (another of) the corresponding gender, he shall lose everything* (ŚB.). This use led to **sá** being employed in a formulaic way not only pleonastically but also without reference to gender or number ; e. g. **tásya táni śirṣāṇi prá oicheda. sá yát somapānam āsa tātāḥ kapifjalaḥ sám abhavat** *he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge* (ŚB.) ; **sá yádi ná vindānti kim á driyeran** *now if they do not find it, why should they mind?* (ŚB.).

sīm is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to **sá** as **kīm** to **ká**, it is generally used (much like **im**) as an acc. of all numbers and genders in the third person—*him, her, it, them*, representing a substantive (which sometimes follows) and frequently placed between a preposition and its verb, occasionally also after a relative ; e. g. **pári śīm nayanti** *they lead him around* (i. 95²) ; **prá sīm ādityó asrjat** *the Aditya made them (the streams) to flow* (ii. 28⁴) ; **ní śīm vṛtrasya mármaṇi vājram indro apīpatat** *Indra has caused it, his bolt, to fall on Vṛtra's vital spot* (viii. 100⁷) ; **yám sīm ákrṇvan támase vipṛce, tám sūryam** *whom they created to disperse the darkness, that sun* (iv. 13³).

“ **sīm** sometimes gives the relative the sense of *etc.* ; e. g. **yát sīm āgaś cakrma, śirāthas tát** *whatever sin we have committed, remove that* (i. 85⁷).

sú, sū *well*, used asseveratively = *thoroughly, fully, verily* and always referring to the verb, is almost restricted as an independent particle to the Saṃhitas, being common in the RV., but rare in the others ; e. g. **juṣásva sū no adhvarám** *thoroughly enjoy our sacrifice* (iii. 24²) ; **námaḥ sú te** *homage verily (be) to thee* (VS. xii. 63) ; **jarām sú gacha** *go safely to old age* (AV. xix. 24^b).

a. With preceding *u* the particle means *right well*: *imā u gū śrudhi girāḥ* *hear these songs right well* (i. 26^b); *vidmō ʔv asya mātaram* *we know full well his mother* (AV. i. 2¹).

b. With preceding *mā* it = *by no means, not at all, never*; e. g. *mō gū tvā . . . asmān nī rīraman* *let none by any means keep thee from us* (vil. 32¹).

c. *sū kam* is used like the simple *sū* except that it appears with the impv. only, e. g. *tiṣṭhata . . . sū kam* *stand quite still* (i. 191^a).

sma, an enclitic, slightly emphasizing particle, has two senses in the RV.:

1. It generally emphasizes:

a. demonstrative or personal pronouns, relatives, or nouns, and may be rendered by *just, especially*, or simply by stress; e. g. *tāsyā sma prāvitā bhava* *be his helper* (i. 12^a); *sā śrudhi yāḥ smā pṛtanāsu kāsū cit . . . śūraiḥ svāḥ sánitā* *hear thou, who especially in all battles with heroes dost win the light* (i. 129^a).

b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e. g. *smāsi smā vayām eṣām* *we are indeed theirs* (i. 37¹⁵); *ā smā rātham tiṣṭhasi* *thou mountest indeed upon thy car* (i. 51¹²). The verb is in the present ind. or the impv., rarely the perf.; it appears to have been accented before *sma* judging by the only example (vi. 44¹⁸) in which it is not the first word in the sentence (App. III, 19 A).

c. adverbs and particles; e. g. *utā sma* *and especially*; *nā sma* *and mā sma* *by no means*.

a. In the AV. these emphasizing uses are similar; but in B. they have entirely disappeared.

2. In a few instances *sma* occurs in the RV. before *purā* with the pres. ind. to express that an action has habitually taken place in the past down to the present time; e. g. *yé smā purā gātūyānti* *who have always aided = who aids now and formerly did so* (i. 169⁷).

a. This use is not found in the AV., but has become extremely common in B., where *sma* is always preceded by *ha*. The meaning

here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e. g. *ná ha sma vái purá, agnir aparāśuvṛkṣam dahati* formerly *Agni* used not to burn what was not lopped off with the axe (TS.).

b. Much more frequently, however, *purá* is left out and the particles *ha sma*, from their frequent association with it, assume its meaning; e. g. *té ha sma yád devā ásurāñ jáyanti, táto ha sma, evā, enān pūnar upóttiṣṭhanti* as often as the gods defeated the *Asuras*, the latter always opposed them again (SB.). This use of *ha sma* is very common with the present perfect *āha*; e. g. *etád dha sma vá āha nāradaḥ* with regard to this *Nārada* used to say (MS.). Other tenses than the present with *ha sma* are found in the AB. where, in two or three passages, the perf. and the impf. are used with them in the same sense.

svid is an enclitic particle emphasizing the first word of a sentence, usually an interrogative pronoun or adverb. It may generally be translated by *pray*; e. g. *kāḥ svid vṛkṣó niṣṭhito mādhye árṇasaḥ* what tree, pray, was that which stood in the midst of the sea? (i. 182⁷). In one passage of the RV. this particle gives the interrogative an indefinite meaning: *mātā putráśya cárataḥ kvā svid* the mother of the son that wanders who knows where (x. 84¹⁰). Very rarely (in double questions) the particle appears without an interrogative: *ásti svin nú víryam tát ta, indra, ná svid asti: tád ṛtuthā ví vocaḥ* is this thy heroic deed, O *Indra*, or is it not: that declare in due season (vi. 18¹).

a. In a few instances *svid* appears in non-interrogative sentences: *tvāyā ha svid yujā vayām abhi śmo vājasātaye* with thee as companion we are equipped for the obtaining of booty (viii. 102³).

b. The employment of *svid* in B. is similar; e. g. *kām u svid átó dhi váram varīṣyāmahe* what boon, pray, beyond this shall we choose? (MS.); *tvām svin no bráhmīṣṭho 'si asti thou, pray, the most learned of us'* (SB.); *yád āngāreṣu juhóti tát svid agnau juhóti* what he pours on the coals, that itself he pours on the fire (MS.).

ha, an enclitic particle occurring after all words capable of beginning a sentence, has a slightly emphasizing and asseverative force. It is probably identical in origin with *gha*, but unlike that particle hardly ever (only twice) appears

in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with *ama* or with perfects; while in the ŚB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. *iti marimjyeta : ājarasaṃ ha cakṣuṣmān bhavati ya evaṃ veda* with these words he should wipe (his eyes) : so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without *vái*. It appears predominantly with the perfect in those parts of the ŚB. and the AB. that narrate with the perfect, mostly with verbs of speaking. Thus *sa ha uvāca* appears here, while *so bravit* is said elsewhere.

hánta occurs three times in the RV. as an interjection in exhortations; e.g. *yájāmahai yajñīyān hánta devān* come, we will worship the adorable gods (x. 53²).

u. It is similarly used in B. : *hanta imaṃ yajñam sambharāma* well, we will prepare the sacrifice (AB.).

hi, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways :

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like *yáp*), meaning either *for*, if the clause containing it follows, or *because, since*, if it precedes; e.g. *bálam dhehi tanúṣu no, tvám hí baladā* *śi* bestow strength on our bodies, for thou art a giver of strength (iii. 58^{1b}); *śruṣṭīvāno hí dāśūṣe devās, tán á vaha* since the gods give ear to the pious man, bring them hither (i. 45²).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = *pray, indeed*; e.g. *yukṣvā hí keśinā* *hári* pray harness thy two long-maned bay steeds (i. 10¹).

a. In B. three uses of *hi* may be distinguished :

1. it expresses the reason, as in the first use in V., only that the clause containing *hi* always follows (= *for* only), and the verb is much oftener omitted than expressed ; e. g. *tád índro 'mucyata, devó hi eáḥ from that Indra freed himself, for he (is) a god (ŚB.)*. The particle *vái* is often added to strengthen *hi* ; e. g. *vájro hi vá ápaḥ for water is indeed a thunderbolt (ŚB.)*.

2. it is sometimes employed to emphasize an interrogative = *pray* ; e. g. *kathám hi kariṣyasi how, pray, wilt thou do it ? (ŚB.)*.

3. it expresses assent in answers after a word repeated from a preceding question ; e. g. *tám eva tvám paśyasi, íti ; tám hi 'do you see him ?' Yes, (I see) him (ŚB.)*.

a. In B., when *hi* appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which *hi* properly applies) is sometimes irregularly unaccented ; e. g. *idám hi yadā várṣaty átha śádhayo jāyante for, when it rains here, then the plants spring up (ŚB.)*.

181. A certain number of words having the nature of interjections occur in the Samhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are : *bát (RV.) truly, bata (RV.) alas ! hánta come*, used exhortatively with the subjunctive and *hayé come* before vocatives ; *híruk* and *hurúk (RV.) away ! hái (AV.) ho !*

b. Interjections of the onomatopoeic type are : *kikirá (RV.) used with kṛ = make the sound kikirá = tear to tatters ; kikkita (TS.) used in invocations ; oisá (RV.) whiz ! (of an arrow), used with kṛ make a whizzing sound ; pháṭ (AV., VS.) crash ! phál (AV.) splash ! báḥ (AV.) dash ! bhúk (AV.) bang ! śál (AV.) clap !*

CHAPTER VI

NOMINAL STEM FORMATION AND COMPOUNDS

A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: **primary**, or those added directly to roots (which may at the same time be compounded with verbal prefixes); and **secondary**, or those added to stems already ending in a suffix and to pronominal roots (which are thus treated as primary stems).

1. **Primary Derivatives** as a rule show the root in its strong form; e. g. *véd-a* m. *knowledge* (vid *know*); *sár-ana* n. *running* (√*sr*); *kār-á* *making* (√*kr*); *grābh-á* m. *seizer* (√*grabh*). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e. g. *ma-tí* f. *thought* (man *think*); *yodh-á*, m. *fighter* (yudh *fight*). Other meanings are only modifications of these two; e. g. *dāna* (= *dā_ana*) n. *act of giving*, then *gift*.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e. g. *dā* m. *giver*, *bhíd* f. *destroyer*, *yūj* m. *companion*, *spás* m. *spy*, *vṛdh* adj. *strengthening*. Roots ending in *i* or *u* take a determinative *t*; e. g. *mí-t* f. *pillar*, *stú-t* f. *praise*. The root may appear in a reduplicated form; e. g. *cikít* *wise*, *jó-gū* *singing aloud*.

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the pres. and fut. participles: *ant* (85; 156), *āna*

and māna (158); of the perf. act. part.: vāms (89; 157); of the perf. pass. part.: ta and na (160); of the gerundive: ya, āyya, enya, tva, tavyā¹ and anīya² (162). The formation of stems to which the primary suffixes of the comparative and superlative, iyāms and iṣṭha, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. bhāg-á m. *share* (√bhaj); megh-á m. *cloud* (mih discharge water); cod-á m. *instigator* (√oud); sárg-a m. *emission* (√sṛj); nāy-á m. *leader* (√nī), priy-á *pleasing* (√prī); hav-á m. *invocation* (√hū); jār-á m. *lover* (√jṛ); ve-vij-á *quick* (vij dart), carā-car-á *far-extending*. The substantives are almost exclusively m.; but yug-á n. (Gk. ζυγ-ό-ν; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e.g. ukṣ-án m. *ox*, mūrdh-án m. *head*, rāj-an m. *king*; ás-an n. *blood*, áh-an n. *day*, ud-án n. *water*, ūdh-an n. *udder*.

ana: n. action nouns: bhój-ana n. *enjoyment* (√bhuj), sād-ana n. *seat* (√sad); kár-ana n. *deed* (√kr); hāv-ana n. *invocation* (√hū); bhūv-ana n. *being* (√bhū), vṛj-ana n. *enclosure*; also m. agent nouns: e.g. kar-aṇá *active*, mād-ana *gladdening* (√mad), saṃ-gám-ana *assembling*; tur-āṇa *speeding*.

anā: f. action nouns: jar-aṇā *old age*, yós-aṇā *woman*, vadh-ánā *slaughter*. This is also the f. form of adjectives in ana; e.g. tur-āṇā *speeding*.

ani: f. action nouns, and m. f. agent nouns; e.g. ar-āṇi f. *fire-stick*, vart-ani f. *truck*; carṣ-aṇi *active*; ruruṣ-aṇi *willing to destroy* (from des. stem of ruj destroy).

¹ The second part, ya, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, tav, is probably derived from the old infinitive ending tave (p. 192, 4).

² The second half of this suffix, iya, is secondary, but the whole is employed as a primary suffix (162, 6).

as: n. action nouns (with accented root) and agent nouns (with accented suffix); e. g. *áp-as* n. *work* (Lat. *óp-us*), *ap-ás* active; *rákṣ-as* n. *demon*, *rakṣ-ás* m. *id.*

ā: f. action nouns (from roots and secondary conjugation stems); e. g. *nind-ā* *blame*; *ji-gī-ṣ-ā* *desire to win*; *gam-ay-ā* *causing to go*; *śva-y-ā* *desire for horses*.

i: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e. g. *krṣ-í* f. *tillage*, *āj-í* m. f. *contest*; *cákr-i* active (✓*kr*), *śúc-i* *bright*; *pāp-í* m. *hand*; *ákṣ-i* n. *eye*, *ásth-i* n. *bone*, *dádhi-i* n. *sour milk*.

is: n. action nouns (mostly with concrete sense); e. g. *arc-is* *flame*, *jyót-is* *light*, *ām-is* *raw flesh*, *barh-is* *straw*.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e. g. *tan-ú* *thin* (Lat. *ten-u-i-s*); *bāh-ú* m. *arm* (Gk. *πῆχ-υ-s*), *pād-u* m. *foot*; *hán-u* f. *jaw*; *jān-u* n. *knee* (Gk. *γόν-υ*).

una: adj. and m. n. subst.; e. g. *tár-una* *young*, *dhar-úna* *supporting*, m. n. *support*, *mith-uná* *forming a pair*, m. *couple*; *vár-una* m. *a god*, *śak-uná* m. *bird*.

us: n. action nouns and m. agent nouns; e. g. *dhán-us* n. *bow*; *jay-ús* *victorious*; *van-ús* m. *assailant*.

ū: f., mostly corresponding to m. and n. in *u*; e. g. *tan-ū* *body*; *dhan-ū* *sandbank* (n. *dhán-u*); independently formed: *cam-ū* *dish*, *vadh-ū* *bride*.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: *śús-ka* *dry*; *át-ka* m. *garment*, *śló-ka* m. *call*, *sto-ká* m. *drop*; *vśác-i-ka* m. *scorpion*.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e. g. *trṣ-tá* *rough*, *śi-tá* *cold*; *dū-tá* m. *messenger*, *gár-ta* m. *car-seat*, *már-ta* m. *mortal*, *hás-ta* m. *hand*; *ghṛ-tá* n. *ghee*, *nák-ta* n. *night*; with connecting *i*: *śs-i-ta* *black*, *pal-i-tá* *grey*, *róh-i-ta* *red*.

ti: chiefly f. action nouns; e.g. iṣ-ti *desire*, ū-ti *aid* (√av), kīr-ti *praise* (kṛ *commemorate*), rā-ti *gift*; iṣ-ti *offering*, gā-ti *motion*, dā-ti¹ *gift*; dīdhi-ti *devotion* (dhī *think*); amh-a-ti *distress*, ām-a-ti *indigence*. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ti *willing to give*, vāṣ-ti *eager*; jñā-ti m. *relative*, dī-ti m. *skin*, dhū-ti m. *shaker*, mūṣ-ti m. *fist*, śāp-ti m. *steed*, abhi-ṣti m. *helper* (but abhi-ṣti f. *help*); ām-a-ti *poor*, ar-a-ti m. *servant*, vṛk-ā-ti m. *murderer*.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. dā-tu. D. dā-tave and dātavāi; Ab.G. dā-tos; A. dā-tum; also a few independent action nouns and still fewer agent nouns: ó-tu m. *weft* (vā *weave*), tán-tu m. *thread*; ak-tú m. *ray* (añj *anoint*), ṛ-tú m. *season*, jan-tú m. *creature*; vās-tu f. *morning* (vas *shine*); vās-tu n. *abode* (vas *dwell*: Gk. ἄστυ).

tṛ: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gán-tṛ *going to* (acc.), but kar-tṛ m. *doer*, yaṣ-tṛ *sacrificer* (√yaj), uṣ-tṛ *ploughing bull*; less commonly with connecting vowel: cod-i-tṛ *instigator*, sav-i-tṛ *stimulator*; ā-mar-ī-tṛ *destroyer*; tár-u-tṛ *winning*, tar-u-tṛ m. *conqueror*; var-ū-tṛ *protector*; man-ó-tṛ and man-o-tṛ *inventor*. This suffix also forms several names of relationship; e.g. pi-tṛ m. *father*, mā-tṛ f. *mother* (101).

tnu forms more than a dozen agent nouns, mostly adj.: e.g. kṛ-tnú *active*; pīy-a-tnú *reviling*; māday-i-tnú *intoxicating*, stanay-i-tnú m. *thunder*.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

¹ This word when the final number of a compound is reduced by syncope to tti: bhāga-tti f. *gift of fortune*, maghā-tti f. *receipt of loan*, vāsu-tti f. *receipt of wealth*.

e. g. *jái-tra* *victorious*, *yáj-a-tra* *adorable*; *kṣé-tra* n. *field*, *pá-tra* n. *cup*, *vás-tra* n. *garment*; *khan-i-tra* n. *shovel*. There are also a few masculines, as *dámṣ-tra* *tusk* (*dámé bite*), *mán-tra* *prayer*, *mi-trá* *friend* (but n. *friendship*).

trā: occurs a few times as the f. form of the preceding: *ás-ṭrā* *goad* (*ás reach*), *mā-trā* *measure* (Gk. μέτρον).

tha: action nouns, more often m. than n.; e. g. *gā-thá* m. *song*, *bhṛ-thá* m. *offering*, *rā-tha* m. *car*, *há-tha*, m. *slaughter*; *ár-tha*¹ n. *goal*, *uk-thá* n. *saying* (√vac), *tīr-thá* n. *ford* (√tṛ cross), *rik-thá* n. *inheritance* (√ric); with connecting vowel: *uo-á-tha* n. *praise*, *stav-á-tha* m. *praise*.

thā: occurs a few times as the f. form of *tha*: *kāṣ-thā* *course*, *gā-thā* *song*, *nī-thā* *truck*.

na: besides ordinarily forming perf. pass. participles (16a), 1) appears as the suffix of a number of adjectives (f. *nā*) and substantives, the latter mostly m., a few n.; e. g. *uṣ-ná* *hot*, *kṛṣ-ná* *black*, *nag-ná* *naked*; *budh-ná* m. *bottom*, *yaj-nā* m. *sacrifice*, *vár-na* m. *colour*; *par-ná* n. *ning*, *vas-ná* n. *price*.

nā: as the f. form of *na* makes a few substantives: *tṛṣ-nā* *thirst*, *dhé-nā* *cow*, *só-nā* *missile*, *sthū-nā* *post*.

nī: m. and f. action and agent nouns (some of the latter adj.): *yó-nī* m. *receptacle*, *jur-nī* f. *heat*; *pṛś-nī* *speckled*, *pre-nī* *loving* (√pri), *bhur-nī* *excited*; *ag-nī* m. *fire*, *váh-nī* m. *draught animal*.

nu: action and agent nouns (including some adjectives), nearly always m.; e. g. *kṣep-nu* m. *jerk*, *bhā-nú* m. *light*, *sū-nú* m. *son*; *dhe-nu* f. *cow*; *dā-nu* n. *drop* (m. f. *demon*).

ma: adj. and (almost exclusively m.) substantives; e. g. *jih-má* *oblique*, *śag-má* *mighty*; *idh-má* m. *fuel*, *ghar-má* m. *heat*, *stó-ma* m. *praise*, *hi-má* m. *cold*; *bil-ma* n. *chip*; *hi-mā* f. *winter*.

man: action nouns (very numerous), most of which are n.

¹ *ártha* occurs often in the RV., but appears only three times (in Maṇḍala X) as a m.; in the later language it is m. only.

accented on the root, while a good many are m. accented on the suffix; e.g. *áj-man* n. *course* (Lat. *ag-men*), *ná-man* n. *name* (Lat. *no-men*), *bhú-man* n. *world*, *śás-man* n. *praise* (Lat. *car-men*); *ján-i-man* n. *birth*; *vár-ī-man* n. *expanse*; *bhū-mán* m. *abundance*, *vid-mán* m. *knowledge*, *prath-i-mán* m. *breadth*; also a few rarely used m. agent nouns, mostly accented on the suffix; e.g. *vad-mán* m. *speaker*, *sad-mán* m. *sitter*; *ás-man* m. *stone* (Gk. *ák-pwv*); *jé-man* *victorious*; some of these differ in accent only from corresponding n. action nouns (cp. *as*): *dā-mán* m. *giver*; *dā-man* n. *gift*; *dhar-mán* m. *ordainer*; *dhár-man* n. *ordinance*; *brah-mán* m. *priest*; *bráh-man* n. *worship*; *sad-mán* m. *sitter*; *sád-man* n. *seat*.

mī: adj. and m. (also one f.) subst.: *jā-mī* *related*; *ūr-mī* m. *wave*, *raś-mī* m. *ray*; *bhū-mī* f. *earth*.

mī: a few f. substantives: *bhu-mī* *earth*, *lakṣ-mī* *sign*, *sūr-mī* *tube*.

yu: a few adjectives and m. substantives: *yáj-yu* *pious*, *śundh-yú* *pure*, *sáh-yu* *strong*; *man-yú* m. *anger*, *mṛt-yú* m. *death*; *dás-yu* m. *enemy*, *śim-yu* m. *enemy*.

ra: many adjectives, mostly accented on the suffix; e.g. *ug-rá* *mighty*, *pat-a-rá* *flying*, *aj-i-rá* *swift*; *gṛdh-ra* *greedy*; *víp-ra* *inspired*; also several substantives of different genders (f. *rā*); e.g. *kṣu-rá* m. *razor*, *vam-rá* m. *ant*; *khad-i-rá* m. a tree; *áj-ra* m. *field* (Gk. *áy-pó s*), *váj-ra* m. *thunderbolt*, *śu-ra* m. *hero*; *abh-rá* n. *cloud*, *kṣī-rá* n. *milk*; *ág-ra* n. *point*, *rándh-ra* n. *hollow*; *śár-ī-ra* n. *body*; *dhá-rā* f. *stream*, *sū-rā* f. *intoxicating liquor*.

ri: adj. and m. f. subst.; e.g. *bhū-ri* *abundant*, *vád-ri* *emasculated*; *jás-u-ri* *exhausted*; *ángh-ri* m. *foot*, *sū-rí* m. *patron*; *ás-ri* f. *edge*, *ús-ri* f. *down*; *aṅg-ú-ri* f. *finger*.

ru: adj. and a few n. substantives: *cā-ru* *dear* (Lat. *cu-ru-s*), *bhī-rú* *timid*; *pat-á-ru* *flying*; *vand-á-ru* *praising*; *san-é-ru* *obtaining*; *ás-ru* n. *tear*, *śmās-ru* n. *beard*.

va: adj. and (mostly m.) substantives; e.g. *ūrdh-vá*

(Gk. *ópo-ós*), *pak-vá* ripe, *púr-va* preceding, *sár-va* all (Lat. *sal-ru-s*); *ás-va* m. horse (Lat. *eq-uu-s*), *sru-vá* m. ladle; *ím-í-vā* f. disease.

van: adj. and subst. (mostly m., few n.); e.g. *fk-van* praising, *kft-van* active, *yáj-van* sacrificing; *ádih-van* m. road, *grá-van* m. stone; *pár-van* n. joint.

sa: adj. and subst. (all genders); e.g. *gft-sa* adroit, *prk-sá* dappled ($\sqrt{\text{pre}}$); *mah-i-sá* mighty; *řj-í-sá* rushing; *ar-u-sá* red; *út-sa* m. fountain, *drap-sá* m. drop, *púru-sa* m. man; *púr-í-sa* n. rubbish; *man-i-sá* f. devotion.

anu: adj. (from root or caus. stem); e.g. *ji-şnú* reticent; *vadh-a-şnú* murderous; *car-i-şnú* wandering; *māday-i-şnú* intoricateing.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of *relating to or connected with*.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with *Vṛddhi* (the f. then always takes i); e.g. *mārut-a* relating to the *Maruts* (*marút*); *dāiva* divine (*devá* god); *pārthiva* earthly (*prthiv-í* earth); *mānav-a* belonging to man (*mán-u*), m. human being; *tānv-a* belonging to the body (*tanú*); *dāśarājū-a* n. battle of the ten kings (*dāśa-rājan*); *māghon-a* n. bountifulness (*maghā-van* bountiful); without *Vṛddhi*: *bheşaj-a* adj. healing, n. medicine; *sakhy-a* n. friendship (*sákhi* friend); *hoṭr-a* n. office of priest (*hótr*).

ā: forms the f. of adjectives which in m. and n. end in *a*; e.g. *návā* f., *náva* m. n. new; *priy-ā* f., *priy-a* m. n. dear; *gatā* f., *gatá* m. n. gone.

ānī: forms the f. of names of male beings in *a*, or f. personifications; e.g. *indr-ānī* wife of *Indra*, *mudgal-ānī*

wife of Mudgala; *araṇy-āṇī* nymph of the forest (*āraṇya*); *úrj-āṇī* Strength (*úrj* strength).

āyana: forms m. patronymics with initial *Vṛddhi*; e.g. *kāṇv-āyana* descendant of *Kaṇva*.

i: forms m. patronymics, with initial *Vṛddhi*, from nouns in *a*; e.g. *páurukuts-i* descendant of *Purukutsa*; *sámvaraṇ-i* descendant of *Samvaraṇa*. Similarly formed is *sárath-i* m. charioteer (from *sa-rátha* driving on the same chariot).

in: forms numerous adjectives, in the sense of *possessing*, almost exclusively from stems in *a*; e.g. *ark-in* praising (*ar-ká* praise); from other stems: *arc-in* radiant (*arc-i* beam), *var-m-in* clad in armour (*vár-man*); irregularly formed: *ret-in* abounding in seed (*rét-as*), *hiraṇ-in* adorned with gold (*hiraṇ-ya*).

iya (= *ya* after conjunct consonants): forms adjectives of relation; e.g. *abhr-iyá* derived from the clouds (*abhrá*), *indr-iyá* belonging to *Indra*, *samudr-iya* oceanic.

i: forms the f. of m. stems made with suffixes ending in consonants (95), or with *tr* (101 e), and often of stems in *u* (98 c) or in *a* (always when formed with *Vṛddhi*); e.g. *ad-at-í* eating, *av-i-tr-í* protectress, *pṛthv-í* broad (*pṛthú*), *dev-í* goddess (*dev-á*). Cp. 107.

ina: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in *añc*; e.g. *a.vāc-ína* turned towards (*arvāñc* hithertoard); also others expressing the general sense of relation; e.g. *viśvajān-ína* (AV.) containing all kinds of people.

iya: forms general adjectives, chiefly in the later *Samhitās*; e.g. *gṛhamedh-íya* relating to the domestic sacrifice, *parvat-íya* mountainous; *āhavan-íya* used for the oblation (*ā-hāvana*), as a m. *sacrificial fire* (AV.).

eya: forms m. patronymics as well as a few general adjectives; e.g. *ādit-eyá* m. son of *Aditi*; *páuruṣ-eya* relating to man (*páuruṣa*).

ka: forms adjectives and diminutives; e.g. *ánta-ka* making an end (*ánta*), *dūra-ká* distant, *máma-ka* my; *pāda-ka* m. little foot, *rāja-ká* m. kinglet; with *Vṛddhi* and connecting *i*: *vāsant-i-ka* belonging to the spring (*vasantá*). The f. of some of the diminutives is formed with *ikā*; e.g. *kumār-ikā* f. little girl (*kumāra-ká* m. little boy).

tana and (its syncopated form) **tna**: form adjectives with a temporal sense from adverbs and prepositions; e.g. *nú-tana* and *nū-tna* present (*nú* now); *sanā-tāna* and *sanā-tna* eternal (*sānā* from of old); *pra-tnā* ancient (*prā* before).

tama: forms superlatives (from nominal stems and the prep. *úd*) and ordinals; e.g. *puru-tāma* very many; *ut-tamá* highest; *śata-tamá* hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. *úd*: *tavás-tara* stronger; *rathī-tara* better charioteer; *út-tara* higher.

tā: forms abstract f. substantives with the sense conveyed by the English suffixes *-ship* and *-ness*; e.g. *bandhú-tā* relationship, *vasú-tā* wealthiness; *devá-tā* divinity, *puruṣá-tā* human nature.

tāti and (less often) **tāt**: form abstract f. substantives (like *tā*); e.g. *jyeṣṭhá-tāti* superiority, *sarvá-tāti* complete welfare (Lat. *salu-tati*); *devá-tāt* divine service, *sarvá-tāt* completeness (Lat. *salu-lat*).

tya: forms a few substantives and adjectives from adverbs and prepositions: *amā-tya* m. companion (*amā* at home); *āpa-tya* n. offspring; *ní-tya* constant, *niṣ-tya* foreign (*nís* out).

tva: forms n. abstract substantives (like *tā*); e.g. *amṛta-tvá* n. immortality, *maghavat-tvá* liberality.

tvana (= *tva-na*): forms n. abstract substantives (nearly all of them duplicates of others in *tva*); e.g. *jani-tvaná* wifehood, *sakhi-tvaná* friendship.

tha: forms a few ordinals as well as adjectives (from pronominal stems) with a general numerical sense; e.g.

catur-thá *fourth*, saptá-tha *seventh*; kati-thá *the how-manieth?*

nī: forms the f. of páti *lord* and of parusá *knotty*, as well as of several adjectives in ta denoting colours; thus pát-nī *mistress* (Gk. πόρ-νια), páruṣ-ñī a river; é-ñī *variegated* (é-ta). In a few of the colour adjectives nī is substituted for the final a, while k takes the place of t; e.g. ásik-nī *black* (ás-i-ta).

bha: forms m. names of animals; thus ṛṣa-bhá and vṛṣa-bhá *bull*; garda-bhá and rása-bha *a-s*.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má *lowest*; madhya-má *middle-most*; nava-má *ninth* (Lat. *nori-mu s*), daśa-má *tenth* (Lat. *deci-mu-s*).

mant: forms adjectives in the sense of *possessing* from substantives (except stems in ā); e.g. aśáni-mant *possessing the thunderbolt*, krátu-mant *powerful*; gó-mant *rich in cows*, cákṣuṣ-mant *possessed of eyes*.

maya: forms adjectives (f. ī) in the sense of *consisting of*; e.g. manas-máya *spiritual*, mr̥n-máya *made of clay* (m̐d).

mna: forms a few n. abstracts from nouns or particles: dyu-mná *brightness*, su-mná *welfare*.

ya: forms adjectives of relation, m. patronymics and n. abstracts. Most of the latter two classes take Vṛddhi of the first syllable, but only about one-fourth of the adjectives do so; e.g. pásav-yá *relating to cattle* (paśú); ádityá m. *son of Aditi*; taugryá m. *son of Tugra*, but also túgr-ya; ádhipa-tya n. *lordship* (ádhipati *overlord*).

ra: forms comparatives (from prepositions) and ordinary nouns, mostly adjectives; e.g. áva-ra *lower*; dhūm-rá *grey* (dhūmá *smoke*); rath-i-rá *riding in a car* (rátha).

la: forms adjectives and a few m. diminutives; e.g. kapi-lá (*monkey-coloured* =) *brown*, bahu-lá *abundant*; vṛṣa-lá m. *little man*, śiśú-la m. *little child*.

vát: forms a few f. abstract substantives, almost exclu-

sively from prepositions, expressing local position; e. g. *ud-vát height*, *ni-vát depth*.

van: forms adjectives in the sense of *possessing* and a few m. substantives; e. g. *maghá-van bountiful*, *śruṣṭi-vān obedient*, *samád-van warlike*; *áthar-van m. fire-priest*.

vant: forms adjectives, from every kind of nominal stem, in the sense of *possessing*; e. g. *áśvā-vant* and *áśva-vant* *owning horses*; *sákhi-vant* *having friends*; *viṣṇu-vant* *accompanied by Viṣṇu*; *róman-vant* *hairy*; *páyas-vant* *containing milk*. Some of these derivatives, especially those formed from pronominal stems, have the sense of *resembling*; e. g. *má-vant* *like me*; *nṛ-vánt* *manly*. From this sense is derived the use of the n. acc. as an adv. of comparison; e. g. *manuṣ-vát* *like Manus*.

vin: forms adjectives from stems ending in *a* (which is lengthened), *ā*, and *as*; e. g. *ubhayā-vin* *partaking of both* (*ubháya*), *aṣṭrā-* *in obedient to the goal*, *yásas-vin* *glorious*. Exceptionally formed are *dhr̥ṣad-vin* *bold* (*dhr̥ṣát*) and *vāg-vin* *eloquent* (*vāc*).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e. g. *éta-śa* *variegated* (*éta ul.*), *yuva-śa* *youthful* (*yúvan ul.*), *roma-śa* *hairy* (*róman* *hair*); *aṅku-śa* m. *hook*, *kalá-śa* m. *jar*.

183. The above lists of suffixes practically supply the rules of gender for the Vedic noun. These may be summarized as follows:

Speaking generally, bare roots as stems, if action nouns, are f., if agent nouns, m.

Derivative stems in *ā*, *i*, *ū* are f.; stems in *a*, *t*, *n* may be m. or n., stems in *i* and *u* may be of any gender.

a. Feminine are all stems formed with the suffixes *ā*, *i*,¹ *ū*; *tā*, *tāt*, *tāti*, *ti*,² *trā*.

¹ Except seven m. stems in *i*; see 100, I b.

² But when stems in *ti* appear as agent nouns they are m., and m. f. as adjectives.

b. Neuter are all stems formed with *is*, *tva*, *tvana*, and, unless adjectives¹ or agent nouns,² those formed with *ana*, *as*, *us*.

c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes *yu*, *va*; *āyana*, *i*,³ *ka*, *bha*, *la*.

d. Masc. or fem. are stems formed with the suffixes *ni*, *nu*, *mi*, *tr*⁴; also stems formed with the bare root.⁵

e. Masc. or neut. are stems formed with the suffixes *a*, *ta*, *tha*, *na*, *una*, *ma*, *ya*, *ra*, *tya*, *tra*, *tu*, *an*, *man*, *van*; also adjectives formed with *in*, *vin*, *ina*, *īya*, *tana*, *tama*, *tara*, *maya*, *mant*, *vant*.

f. Masc., fem., neut. are stems formed with *i* or *u*.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus *gam go* combines with *sam together* to *sam-gām go together, unite*; 3. s. *sam-gáchati*. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e. g. *sam-gam-á m. union*.

a. The prepositions which are compounded with roots are the following: *ācha towards*, *āti beyond*, *ādhi upon*, *ānu after*, *antār between*, *āpa away*, *āpi on*, *abhi against*, *āva down*, *ā⁶ near*, *ūd up*, *ní down, into*, *nis out*, *pārā away*,

¹ When they are of course m. as well as n.

² When they are m.

³ In patronymics.

⁴ Stems in *tr* are always m. when they are agent nouns.

⁵ These when used as adj. are occasionally neuter.

⁶ The preposition *ā* reverses the sense of verbs of going or giving; e. g. *ā-gām come*, *ā-dā take*.

pári *around*, **prá** *forth*, **prati** *towards*, **vi** *asunder*, **sám** *together*.

b. A few adverbs are also compounded with a limited number of verbs:

áram *at hand* is combined with **kr** = *serve* (dat.), *prepare* (acc.); with **gam** = *serve*; with **bhū** = *serve, conduce to* (dat.).

āvis *openly* is combined with **as**, **bhū** and **kṛ** only; with the two former it means *become visible, appear*; e. g. **āvis sánti** *being manifest*; **avir agnir abhavat** *Agni became manifest*; with **kṛ** it means *make visible*, e. g. **āviṣ karta** *make manifest*.

tiráś *aside* is combined with **bhū** *be* and **dhā**¹ *put* only; e. g. **mā tiró bhūt** *may it not disappear*.

purás *in front* is combined with **kṛ** *do* and **dhā** *put* only; e. g. **kṛṇótu rathám puráh** *may he place (our) car in the forefront*.

śrád, an old word meaning *heart* (Gk. *καρδ-ia* and *καρδ-ín*, Lat. *cori*-), having acquired the character of an adverb, is once combined with **kṛ** and often with **dhā** *put* in the sense of *put faith in, credit* (= Lat. *credo* for *cred-do*), but is nearly always separated from the verb by other words; e. g. **śrád asmai dhatta** *believe in him*; **śrád víśvā váryā kṛdhi** *entrust all boons (to us)*.

prā-dur (*before the door*) begins to appear in the AV. in combination with **bhu** = *become manifest, appear*.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: **ásta-m**² *home* with **i** *go*: **astam-yánt** *setting*, **astam-esyánt** *about to set*, **ástam-ita** *set*; **námas** *obedience* with the gerund of **kṛ** *make*: **namas-kṛtya** *doing homage*.

¹ In the ŚB. and later **tiráś** is also combined with **kṛ** *do*.

² This word is still a substantive in the RV.

In the RV. a few substantives designating parts of the body are compounded with the gerund of *grah seize*: *karna-gfhya seizing by the ear*, *pāda-gfhya seizing by the foot*, *hasta-gfhya grasping by the hand*.

d. The interjection *hiñ* is compounded with *kr* in the sense of *utter the sound hiñ, murmur*; e. g. *hiñ-kṛṇvatī lowing*. There are also a few reduplicated interjectional words, mostly onomatopoeic and nearly always ending in *ā*, that appear compounded with *bhū* and *kr*: *alalā-bhāvāt sounding merrily*; *jañjanā-bhāvāt sparkling*; *malmalā-bhāvāt glittering*; *bharbharā-bhāvāt become confounded*; *bibibā-bhāvāt crackling*; *kikirā kṛṇu tear to tatters*; *maśmaśā karam I have crushed*; *maśmaśā kuru* and *mṛsmṛśā kuru crush*; *akhkhali-kṛtya croaking*.

a. The latter compound is the only example in the RV. of *i* appearing instead of *ā* before *kr* or *bhū*. The AV. has *vātī-kṛta* in a disease (from *vāta wind*).

II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as *pūrva-kāma-kṛtvā fulfilling former wishes*.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.¹

¹ Chiefly in dual compounds, as *dyāvā ha kāmā heaven and earth*; also in a few others, as *nārā vā śāpṣam*, for *nāra-śāpṣam*. It takes place only when the compound is doubly accented.

The Sandhi between the members is, moreover, sometimes different from that between words in a sentence.

a. The gender of compounds, if they end in substantives, is with few exceptions that of the last member; the gender of collectives is always neuter. The number in compounds depends on the sense; that in collectives is always singular. When the word appearing as the first member has two stems, the weak stem is used; when it has three, the middle stem (73 a). In substantive compounds the last member retains, as a rule, its gender, form, and inflexion; while in adjectival compounds the gender and inflexion of the last member are of course variable.

b. Classification. Vedic compounds may be divided into three main classes according to their syntactical relations: 1. Co-ordinatives, or those in which the members are co-ordinated; 2. Determinatives, or those in which the first member determines or limits the sense of the last; 3. Possessives, or adjectives the general meaning of which implies possession (as *bahv-anná* *possessing much food*). To these must be added, in order to classify Vedic compounds exhaustively, three lesser groups: 4. Governing compounds, or adjectives in which the first member governs the last in sense (as *kṣayád-vīra* *ruling men*); 5. Syntactical compounds, or irregular formations arising from the juxtaposition of two words in a sentence; 6. Iteratives, or repeated words treated as compounds in the Saṃhitās inasmuch as they have only one accent and a special meaning when thus combined.

1. Co-ordinative (Dvandva)¹ Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

¹ This term applied to co-ordinatives by the later Hindu grammarians, means *pair* or *couple*.

A 1. The most numerous group (about three-fourths of all the Dvandvas) in the R̥gveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e. g. *mitrá-várūṇā* *Mitra and Varuṇa*; *mātārā-pitārā* *mother and father*; *dyāvā-prthivī* *heaven and earth*. In the RV. the two duals are often separated, as in the line *á náktā barhiṣ sadatām uśāsā* *let Night and Dawn seat themselves upon the litter*. The proper genitive of such compounds is e. g. *mitráyor várūṇayoḥ*. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. *mitrá-várūṇayoḥ*. I. *mitrá-várūṇābhyām*. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespectively of its original accent) receives the acute, as *sūryā-candramās-ā* *sun and moon* (*candrá-mas*). The last stage in the R̥gveda appears in four examples in which the first member assumes the stem-form, e. g. *indra-vāyú* *Indra and Vayu*. In the later Saṃhitās and in B. this is the prevailing type in new formations, e. g. *dakṣa-kratú* m. *will and understanding* (TB.).

2. Another type is represented by the plural Dvandvas¹ which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e. g. *aho-rātrāṇi*² *days and nights*, *ajāvāyas* *goats* (*ajá*) and *sheep* (*ávi*); but in the later Saṃhitās this type becomes quite general, e. g. *bhadra-pāpāḥ* (AV.) *the good and the bad*.³

¹ Cp. Latin *su ovis-laurilia*, a later type representing three groups.

² This Dvandva shows a double irregularity: the gender of the first member has prevailed over that of the second, and the f. stem *rātri* has been changed to *rātra*.

³ Several of the cardinal numerals are old Dvandvas, e. g. *dvā-daśa* *twelve* (*two and ten*), *dvā* being an old dual; *trāyo-daśa* *thirteen* (*three and ten*).

3. There occur in the Samhitās a few singular Dvandvas which express a collective sense and are always neuter,¹ and accent the final syllable; e. g. *iṣṭā-pūrtām* ² *what has been offered or given*; *kṛtā-akṛtām* (AV.) *what has been done and not done*; *keśa-śmaśrū* n. *hair and beard* (AV.); *bhadra-pāpām* (AV.) *good and evil*; *samīṣṭa-yajūs* (VS.) *sacrifice and sacrificial formula*.

B. Dvandvas consisting of adjectives are rare. They are of three types:

1. The adjectives designate colours, their combination expressing a mixture of the two, as *nīla-lohitā* *dark blue and red* = *dark red*.

2. They express a contrast, as *utkūla-nīkūlā* (VS.) *going uphill and downhill*.

3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as *pad-bhyām dakṣiṇa-savyābhyām* (AV) *with the two feet, the right and the left*.

a. The old dual Dvandvas (A 1) are frequently represented by elliptical duals which put one of a pair in the dual to express both, as *dyāvā* = *heaven and earth*; *mitrā* = *Mitra and Varuna*; *pitārū* = *father and mother*; *mātara* = *mother and father, parents*.

2. Determinatives.

187. This numerous class of compounds comprises two groups. In the larger group (2 a) the first member has the value of a substantive dependent, in the sense of an oblique case, on the second, which may be either a verbal noun or an ordinary substantive. This may be called the dependent determinative group (named Tatpuruṣa by the later Hindu grammarians). In the other group (2 b) the final member,

¹ Cf. the Greek *πυθμερον*.

² Originally doublets *iṣṭāpūrtā*, dual in both members. .

if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karma-dhāraya by the later Hindu grammarians).

2 a. Dependent (Tatpuruṣa) Determinatives.

A. The first member (substantive or pronoun) may have the sense (and often even the form) of any oblique case. When it has an acc., inst., abl., or loc. sense, the final member is mostly a verbal noun;¹ when it has a dat.² or gen.³ sense, it is always an ordinary noun.⁴ The compound may be a substantive or an adjective, according as the last member is one or the other.

1. In acc. dependents the final member is always a verbal noun; e.g. *haviṛ-ād* *eatng the oblation*; *go-ghnā* *con-slaying*, *aśva-hayā* *urging on steeds*; *deva-mādana* *exhilarating the gods*; *gara-gīṛṇā* (AV.)⁵ *having swallowed poison*; *bhūri-dāvan* *giving much*; *bhadra-vādin* *uttering an auspicious cry*; *vāja-sāti* f. *act of winning booty*; *vṛtra-hātya* n. *act of slaying Vṛtra*.

2. Inst.: *indra-pātama* *most drunk by Indra*; *agni-dagdha* *burnt with fire*; *devā-tta*⁷ *given by the gods*; *aritra-pāraṇa*, adj. *crossing with oars*; *tanú-śubhra* *shining (with=) in body*; *bala-vijñāyā* *to be recognized by his strength*.

¹ The subdivision ending in verbal nouns may be called 'verbal dependents'.

² Examples of this sense are very rare. The final member is an ordinary adjective or substantive.

³ The final member of genitive dependents is always an ordinary substantive.

⁴ The subdivision ending in ordinary substantives may be called 'nominal dependents'.

⁵ Cf. Greek *ἵππο-δαμο-ς* *horse-taming*.

⁶ An example of the rare use of a past pass. part. in a transitive sense.

⁷ *tta* for *datta* (160, 2b).

3. Dat.: *vakmarāja-satya* faithful to the ordainers of hymns; *viśvá-śambhū* salutary for all.

4. Abl.: *go-jā* produced from cows; *tīvra-sū-t* pressed from the fermenting mass.

5. Gen. (the commonest sense): *rāja-putrá* king's son; *viś-pāti* lord of the clan; *deva-kilbiṣá* m. offence against the gods; ¹ *dru-padá* n. post of wood.²

6. Loc.: *áhar-jāta* (AV.) born in the day; *uda-plutá* (AV.) swimming in the water; *puru-bhū* being in many places; *bandhu-kṣit* dwelling among relatives.

a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in *am* is, in the RV., the rule before the verbal nouns *-kara* making, *-caya* collecting, *-jaya* conquering, *-tara* overcoming, *-dara* cleaving, *-bhara* bearing, *-ruja* breaking, *-sani* winning, *-saha* overwhelming; e.g. *abhayaṃ-kará* procuring security, *dhanam-jayá* winning booty, *puram-dará*,³ destroying forts, *sutam-bhará*⁴ receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. *dhiyam-dhá* devout, *viśvam-invá* all-moring, *áśvam-iṣṭi*⁵ seeking horses. An example of a cognate acc. is *śubham-yá* moving in brilliance, and of an adverbial acc., *ugram-paśyá* (AV.) looking fiercely. Examples of an acc. pl. ending are *kā-cit-kará* doing all manner of things; *páśva-iṣṭi*⁵ desiring kine.

¹ An example of an objective genitive.

² Here the genitive expresses the material.

³ The singular acc. form with plural sense.

⁴ Also in *puṣṭim-bhará* bringing prosperity and *harim-bhará* bearing the tawny (bolt).

⁵ This and *áśvam-iṣṭi* are Tatpuruṣa possessives (189, 2).

Inst.: *girā-vṛdh* rejoicing in song; *śūneṣita* driven by dogs¹ (*śūnā*); *vidmanāpas* working (*apās*) with wisdom (*vidmānā*); *kṣudhā-mārā* (AV.) m. death by hunger; *vācā-stena*² thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound *dāsyave vṛka* wolf to the *Dasyu*, used as a proper name.

Abl.: *divo-jā* produced from heaven; *divo-rūc* shining from the sky.

Gen.: very common before *pāti* husband or lord, as *gnā-s-pāti* husband of a divine woman; *jā-s-pāti* lord of a family; *brāhmaṇas-pāti* lord of prayer.³ It also occurs in the proper names *divo-dāsa* servant of heaven and *śūnaḥ-śēpa* Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e. g. *divi-yāj* worshipping in heaven; *rathe-ṣṭhā* standing on a car; also before several formed with *a*; e. g. *divi-kṣayā* dwelling in heaven. There are also several examples of plurals, as *apsu-śād* dwelling in the waters; *goṣu-yūdh* fighting in (= for) kine; *hṛtsv-ās* piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as *māde-raghu* quick in exhilaration; *svapne-duḥṣvapnyā* (AV.) n. evil dream in sleep.

a. If a root forms the last member of a Tatpuruṣa, final long vowels (*ā, ī, ū*) undergo no change, while short vowels⁴ (*i, u, ɿ*) usually add a determinative *t*; e. g. *agre-pā* drinking first; *yajña-nī* lauding the

¹ Singular ending with plural sense.

² A rare example of an inst. with an ordinary substantive as final member.

³ By the false analogy of these words are also formed from a stems *ṛta-s-pati* lord of pious works and *rātha-s-pāti* lord of the car. *Dām-pati* lord of the house probably = *dām-s-pati*.

⁴ Radical *a*, as a shortened form of *ā*, often appears as a final, chiefly in the later Saṃhitās, as *agre-gā* going in front, *nāma-dhā* (AV.) name-giving.

sacrifice; *rāja-sū* *king-creating*; but *divi-kāś-t* *dwelling in heaven*; *soma-sū-t* *Soma-pressing*; *jyotiś-kāś-t* *light-creating*. There is, however, no *t* added in *vanar-gū* *forest-roaming*.¹

2 b. Descriptive (Karmadhāraya)² Compounds.

188. This class of Determinatives is comparatively rare in the Samhitās. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways:

1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature; e.g. *puruṣa-mṛgā* (VS.) m. (*man* =) *male antelope*; *ūlūka-yātu* m. *owl demon*, i.e. demon in form of an owl; *puruṣa-vyāghrā* (VS.) m. *man-tiger*, a kind of demon; *vṛṣā-kapi* m. *man-ape*.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. *īśāna-kṛt* *acting as a ruler*; *atōma-taṣṭa* *fashioned as a hymn of praise*. But sometimes it is adverbial; e.g. *ṛtv-īj* *sacrificing in season* = *regularly*; *sārga-takta* *speeding with a rush*.

a. Before a verbal noun a substantive sometimes implies a comparison; e.g. *dhāra-vāké* *sounding like a stream*, *śyenā-jūta* *speeding like an eagle*. Similarly before an ordinary adjective: *śūka-babhrū* (VS.) *reddish like a parrot*.

2. By an Adjective. If followed by an ordinary subst., the adj. has the usual attributive sense; e.g. *candrá-mās* m. (*bright*) *moon*; *kṛṣṇa-śakunī* (AV.) m. *raven* (lit. *black*

¹ Final *u* sometimes appears as a shortened form of *ū* in some Tātpuruṣas, as *dhi-jū* *inspiring the mind*; *puru-bhū* *appearing in many places*.

² This is the term applied to this class of compounds by the later Hindu grammarians.

hirā); *nava-jvārā* m. *new pain*; *mahā-grāmā*¹ m. *great host*; *yāvayat-sakhā* m. *protecting friend*.² Sometimes the qualifying adj. indicates a part of what the last member expresses; e. g. *adhara-kaṇṭhā* (VS.) m. *lower* (part of the) *neck*; *ardha-devā* m. *demi-god*; *pūrvāhṇā*³ m. *forenoon*; *madhyām-dina*⁴ m. *midday*.

If followed by a verbal noun, the preceding adj. is adverbial in sense; ⁵ e. g. *āśu-pátvan*⁶ *swift-flying*, i. e. *flying swiftly*; *āśu-héman* *swiftly-speeding*; *sana-jā* *born of old* (= *sánā*); *satya-yāj* *sacrificing truly* (= *satyām*), *dvi-jā* (AV.) *born twice*.⁷ Similarly before ordinary adjectives: *viśvá-ścandra* *all-glittering*; *hāri-ścandra* *glittering yellow*; *try-āruṣa*⁷ (AV.) *ruddy in three places*.

¹ At the end of Karmadhārayas the final *n* of an stems is dropped⁸ in *eka-vṛṣā* (AV.) m. *only bull*, *mahā-vṛṣā* (AV., m. *great bull*, *bha-drāḥā*⁹ (AV.) n. *auspicious day*.

3. By an Adverb (inclusive of particles and prepositions): *akṣṇayā-drūh* *injuring wrongly*; *amutra-bhūya* (AV.) n. *state of being there*; *evāra* *quite* (*evā*) *ready* (*āra*); *pūnar-nava* *renewing itself*; *punar-bhū* *arising again*; *puro-yāvan* *going before*; *puró-hita* *placed in front*; *sató-mahat* *equally* (*sa-tás*) *great*; *satyām-ugra* *truly mighty*; *sāyam-bhavā*

¹ As first member of Karmadhārayas (and Bahuvrhis) *mahāt* appears as *mahā*; but the AV. has *mahat-kāṇḍā* *great section*.

² Here *sákhi* *friend* becomes *sakha*. Cf. 189, 4d and 189 A. 2a.

³ Here *āhan* *day* is syncopated and extended with *a*; also in *apar-āhṇā* (AV.) *afternoon*, *ny-āhn-a* (AV.) *decline of day*.

⁴ With case-ending retained in the first member.

⁵ The sense is rather appositional in *pūrva-pā* *drinking* (as) *first*, *vāmā-jāta* *born as one dear*, i. e. *dear by nature*.

⁶ Cf. Gk. *ἀεὺ-πέρης* *swift-flying*.

⁷ Here the cardinals are used for the numeral adverbs *dvi-s*, *tri-s*.

⁸ This is much commoner in Bahuvrhis (189, 4).

⁹ Also in *ṣaḍ-ahā* (AV.) m. *period of six days* (189, 4).

(AV.) m. *becoming evening*; paścā'-dośā (VS.) m. *later part of the evening*; idā-vatsarā' (AV.) m. *the present year*; puró-agni' (VS) m. *fire in front*; su-dā giving *willingly*; duḥ-śéva *unfavourable*; a-mitra m. *non-friend, enemy*; su-vasanā n. *fair garment*; áti-kṛṣṇa *excessively dark*; prá-napāt m. *great grandson*; adhi-rājā m. *supreme king*; prá-vīra m. *great hero*; sam-vatsarā m. *full year*.

3. Possessive (Bahuvrīhi) Compounds.

189. These compounds are secondary adjectives. They are determinatives (generally Karmadhārayas), ending in substantives, which have been transformed into adjectives agreeing in gender, number, and case with another substantive expressed or understood. The transformation is accompanied by a shift of accent from the final member to the first. The term 'possessive' is probably the most appropriate as applied to these compounds, for it expresses their general meaning in the vast majority of cases; in a few instances the more comprehensive sense of 'connected with' is required to indicate the relation between the substantive and the Bahuvrīhi compound agreeing with it; e.g. viśvā-nara *belonging to all men*. Possessives are of two kinds:

1. **Karmadhāraya Possessives**, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e.g. ugrā-bāhu *powerful-armed*; hatā-mātr̥ *whose mother has been slain*; rūśad-vatsa *having a shining calf*; śśva-parṇa *horse-winged, i. e. whose wings are horses*; indra-śatru *having Indra as a foe*; rājā-putra *having kings as sons*; hiraṇya-nemi *whose fellies are (made of) gold*; aṣṭā-pad² *eight-footed*, dvi-pád¹ *two-footed*; itthā-dhī *having such thought, devout*; puro-rathā *whose car is in front*; ví-grīva *wry-necked*;

¹ Here the adverbs preceding ordinary substantives are = adjectives.

² Gk. δάκρυ-ροδ-.

³ Lat. bi-ped-.

an-udrá¹ *waterless*; **a-pád** *footless*; **kú-yava** *causing a bad harvest*; **duṣ-pád** *ill-footed*; **su-parṇá** *beautiful-winged*.

a. In some possessives based on appositional Karmadhārayas a comparison of the first with the final member is implied; e. g. **varāṇjya** (AV.) *whose rain is (like) butter*; **vṛkṣá-keśa** *whose trees are (like) hair*, *tree-haired* = *wooded* (mountain).

b. The superlatives **jyēṣṭha** *chief* and **śrēṣṭha** *best*, the comparative **bhūyas** *more*, and **pāra** *higher*, are used substantively as final member of possessives: **indra-jyēṣṭha** *having Indra as chief*, **yamá-śrēṣṭha** (AV.) *of whom Yama is best*, **ásthī-bhuyams** (AV.) *having bone as its chief part* — *chiefly bone*, **avara-a-pará²** (VS) *in which the lower is higher, topsy-turvy*.

2. In **Tatpuruṣa Possessives** the first member most commonly has a gen., not infrequently a loc., but rarely an inst. or acc. sense. The case-ending is in several instances retained. Examples are: **rāyás-kāma** *having a desire for wealth*; **divi-yoni** *having (his) origin in heaven*; **bhāsá-ketu** *recognizable by light*; **tvām-kāma** *having a desire for thee*.

a. In possessives based on gen. Tatpuruṣas, the first member often implies a comparison, but never with a case-ending; as **agnī-tejas** (AV.) *having the brightness of fire, fire-bright*; **ṛkṣa-grīva** *deer-necked*; **go-vapus** *cow shaped*, **māno-java** *having the swiftness of thought, swift as thought*; **mayūra-roman** *having the plumes of peacocks*.

b. When a loc. sense is intended, parts of the body appear as the last member; e. g. **áśru-mukhá** (AV.) *having tears on her face tear-faced*; **ghṛtá-prṣṭha** *having butter on his back, butter-backed*; **pátra-hasta** (AV.) *having a vessel in his hand*; **maṇi-grīvā** *having pearls on the neck*; **mádhu-jihva** *having honey on his tongue*; **vájra-bāhu** *having a bolt on his arm*.

3. **Bahuvrīhis** come to be used substantively, when the noun with which they agree is dropped: thus **su-parṇá** *fair-winged*, m. *bird*. Of this use there are three applications:

a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not

¹ Gk. *dv-vdpo-s*.

² Here the *s* of the nom. survives from the use of the two words in syntactical juxtaposition. Cp. the later *para-a-para* and *anyo-'nya*.

occurring at all. Thus *bṛhád-uktha* adj. *having great praise*, m. a seer; *bṛhád-diva* adj. *dwelling in high heaven*, m. a seer, f. *bṛhad-divā* a goddess; m. as names only, *Priyá-medha* (to whom sacrifice is dear) and *Vāmá-deva* (to whom the gods are dear).

b. They appear not infrequently as n. substantives with an abstract (sometimes a collective) sense, especially when the first member is the privative particle *a-* or *an-*, or the adjective *sárva* *all*; e. g. *an-apatyá*, adj. *childless* (AV.), n. *childlessness*; *sarva-vedasá* (AV.) n. *whole property*; *ni-kilbiṣá* n. *deliverance from sin*; *mātr-bandhú* (AV.) n. *maternal kinship*.

c. With numerals, from *dvi* *two* upwards, as their first member, they form sing. neuters¹ (always ending in accented *á*) with a collective sense; e. g. *tri-yugá* n. *period of three lives*; *dvi-rājá* (AV.) n. *battle of two kings*; *daśāṅgulá* n. *length of ten fingers* (4 l).

4. The final member of *Bahuvr̥his* is liable to various changes tending to make it end in *a*.

a. The *n* of several words in *an*, *kárman*,² *dhāman*, *nāman*, *párvan*, *vṛṣan*, *sakthán*, is frequently dropped in ordinary *Bahuvr̥his*, and that of *áhan* in numeral collectives; e. g. *viśvá-karma*³ *performing all work*, *priyá-dhāma* *occupying desirable places*, *chando-nāmá* (VS.) *named metre*, *metu-n*, *vi-parva*⁴ *jointless*, *dvi-vṛṣá* (VS.) *having two bulls*, *lomaśá-saktha* (VS.) *having hairy thighs*; *ṣaḍ-ahá* (AV.) m. *period of six days*.

b. The suffixes *a* and *ya* are frequently added, and sometimes *ka*; e. g. *catur-akṣ-á* *four-eyed*, *su-gáv-a* *having fine cows*, *anyódar-ya* *born from another womb* (*udára*), *dāśa-mās-ya* *ten months old*, *mádhu-hast-ya* *honey handed*, *try-āmba-ka* *having three mothers*, *vī-manyu-ka* (AV.) *free from anger*, *a-karṇá-ka* (TS.) *earless*.

c. The suffix *in* (*possessing*) is sometimes pleonastically added: *mahá-hast-in* *having large hands*, *ku-nakh-in* (AV.) *having bad nails*,

¹ Except those formed with *ahá* *day*, which are m., as *ṣaḍ-ahá* m. *series of six days*.

² But this word retains its *n* in seven compounds in the RV.

³ But also *viśvá-karman*.

⁴ But *a-parván* and *vṛṣa-parvan*.

yaśo-bhag-in (VS.) *rich in glory*, *sa-rath-in* (VS.) *riding in the same chariot*.

d. *a* is substituted for *i* in *kavā-sakhā*¹ *having a niggard for a friend*, and in *daśāṅgulā* *n. length of ten fingers (aṅgūlī)*. On the other hand, *i* is substituted for *a* in some compounds of *gandhā* *smell*, and in a few others: *dhūmā-gandhī* *smelling of smoke*, *kṛṣṭā-rādhi* (AV.) *attaining success (rādha) in agriculture*, *prāty-ardhi* *to whom the half (ārdha) belongs*.

e. In the *f.* of Bahuvrīhis *pāti* *husband or lord*, instead of remaining unchanged, takes the *f.* form of the subst. (*pātnī* *wife*) in *dāsā-patnī* *having a demon as master*, *devā-patnī* *having a god as a husband*, *vīśa-patnī* *ruled by a mighty one*, *śūra-patnī* *having a hero as a husband*.

4. Governing Compounds.

189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrīhis in form² as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the RV., the first member is a preposition capable of governing a case; e.g. *ati-rātrā*³ *lasting overnight*; *anu-kāmā* *according to wish*; *ā-pathi* and *ā-pathī* *being on the way*; *paro-mātrā* *going beyond measure, excessive*.

a. Like Bahuvrīhis, compounds of this type may become substantives; e.g. *upānas-ā* *adj. being on a wagon, n. (AV.) space on a wagon*.

b. The final member, when it does not end in *a*, adds the suffix *a*, and *ya* sometimes even when it already ends in *a*; e.g. *ānu-path-a* *going along the road*, *adhas-pad-ā* *being under the feet*, *parś-ka-a* (AV.) *away from the eye (ākṣ)*, *puro-gav-ā* *n. leader (going before the cows)*;

¹ Otherwise *sakhi* remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the RV.; cp. 189, 2*a*.

² But the meaning is entirely different; for in the prepositional class the first member has the sense of a prep. (not an adj.), and in the verbal class, it has a transitive (not an intransitive) sense. In the latter class the final syllable of a part. is always accented (but in Bahuvrīhis only when that is the natural accent).

³ Here *rātri* *night* becomes *rātra*, as in the Dvandva *aho-rātrā* *n. day and night*.

ádhi-gart-ya being on the car seat (*gárta*), *antaḥ-parśav-yá* (Vñ) being between the ribs (*pársu*), *upa-mās-ya* (AV) occurring every month (*māsa*), *tíró-ahn-ya* (being beyond a day), belonging to the day (*āhan*) before yesterday.

2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception¹ they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.

a. In the commonest type, which is almost restricted to the RV, the first member is a participle ending in *át* formed from transitive present stems in *a*, *á*, or *āya*, e.g. *rdhád-vāra* - increasing goods, *tarád-dveṣas* overcoming (*tárat*) foes, *dharayát-kavi* supporting the voice, *mandayát-sakha*² gladdening his friend. The following are used as proper names: *rdhád-ray*³ (increasing wealth), *jamád-agni*⁴ (going to Agni), *bharád-vāja* (carrying off the prize).

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative) *rada-vasu*⁵ dispensing wealth, *śikṣa-nar-á*⁶ helping men, as the name of a man *trasá-dasyu* (terrify the foe).

c. Some half dozen examples occur in the RV. of a third type, in which the first member is an action-noun in *ti* *dāti-vara* giving treasures, *vṛti-rādhas* enjoying the oblation, *vṛti-dyāv* causing the sky to rain; as the name of a man *pūsti-guṇi* rearing hinds.

5. Syntactical Compounds

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

¹ *śikṣa-nar á*, see below, note 6

² *rdhát* not part of *rdh* increase

³ *sakhi* friend becomes *sakha* in two other governing compounds *drāvayát-sakha* speeding his friend and *śrāvayát-sakha* making his friend famous. Cf. 188, 2, note 2

⁴ *jamat* is a palatalized form of an aor. part of *gam* go

⁵ In this and the following example the *a* of *radā* and *śikṣa* is metrically lengthened.

⁶ Here the stem of the final member is extended with *a*.

a. The relative adverb *yād* (a nominally formed abl.) in *so far as* has come to be compounded with a superlative in the adj. *yāc-chreṣṭhā* *the best possible* (lit. *in so far as best*), and with a gerundive in the adv. *yād-rādhyām* *as quickly as possible* (lit. *in so far as attainable*).

b. The initial words of a text begin to be compounded in the later Samhitās as a substantive to designate that text. Thus *ye-yajāmahā* (VS.) m., used in the N. pl., means the text beginning with the words *yé yājāmahe*.

c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus *aham-uttarā* (AV.) n. *dispute for precedence* (from *ahām uttarah* *I am higher*); *mama-satyā* n. *dispute as to ownership* (from *māma satyām* *it is certainly mine*); *mām-pāśyā* (AV.) designation of an aphrodisiac plant (from *mām paśya* *look at me*); *kuvīt-sa* *some one* (from *kuvīt sā* *is it he?*); *āham-sana* (voc.) *rapacious* (from *ahām sanā* *I will obtain*); *aham-pūrvā* *eager to be first* (from *ahām pūrvāḥ* *I should be first*); *kim-tvā* (VS.) *asking garrulously* (from *kim tvām* *what are you doing?*).

6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV. the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:

a. Substantives: áhar-ahar,¹ divé-dive,² dyávi-dyavi *every day*, mási-mási *month after month*; grhé-grhe, dāme-dame, viśé-viśé³ *in every house*; āṅgād-āṅāt *from every limb*; diśó-diśaḥ (AV.) *from every quarter*; yajñāsya-yajñasya *of every sacrifice*; párvani-parvāni *in every joint*; agnim-agnim (duvasyata), (worship) Agni *again and again*; ānnam-annam (AV.) *food in perpetuity*.

b. Adjectives: pányam-panyam . . sómam Soma *who is again and again to be praised*; prācīm-prācīm pradīśam *each eastern direction*; úttarām-uttarām sāmām (AV.) *each following year*.

c. Pronouns: tvám-tvam aharyathāḥ *thou didst ever rejoice*; yád-yad yāmi *whatever I ask*; tát-tad . . dadhe *he always bestows that*.⁴

d. Numerals: pañca-pañca *five each time*; sapta-sapta (tredhā *three times*) seven *in each case* (= 21).⁴

e. Adverbs: yāthā-yāthā *as in each case*; adyādyā śvāḥ-śvāḥ *on each to-day, on each to-morrow*.

f. Prepositions: the four which are found used thus are ūpa, párá, prá, sám; e. g. prá-pra . . śasyate *it is ever proclaimed*.

g. The only example of a verbal form occurring as an iterative is píba-piba *drink, drink*.⁶ Otherwise a repeated verb is treated independently; e. g. stuhí stuhí *praise, praise*.

¹ áhar-divi *day after day*, is a kind of mixed iterative.

² For divi-divi and viśi-viśi, owing to the influence of the frequent loc. in e from a stems.

³ In the ŚB. such words are repeated with vā: yāvad vā yāvad vā and yatamé vā yatame vā.

⁴ Such iteratives led to the formation of regular compounds in B.: éka-ekaḥ (AV.): ékalkaḥ (ŚB.); dvā-dvā (RV.): dvan-dvām (MS.) *in two, dvan-dvā pair* (B.).

⁵ In a few instances repeated adverbs are not treated as compounds, both words being accented: nū nū *now, now*; ihāhá (AV.) *here, here*, but always ihāha in RV.

⁶ In the ŚB. also occurs yājaava-yajasva.

CHAPTER VII

OUTLINES OF SYNTAX

190. Having in the preceding parts of the present grammar dealt with single words in their phonetic, their derivative, and their inflexional aspects, we now turn to their treatment in syntax, which regards their arrangement and mutual meaning when they are combined to form a sentence, which is the expression of a connected and definite unit of thought. The parts of which the sentence may consist are either inflected words: the noun (substantive and adjective) and the verb, the participle which shares the nature of both, and the pronoun; or uninflected words: prepositions, adverbs, and conjunctions. A comparison of the syntax of the RV. with that of classical Sanskrit shows (1) that the use of the middle voice, the tenses, the moods, the inflected participles, the infinitives, and the genuine prepositions is much fuller and more living in the former, while (2) that of the passive voice and of indeclinable participles is much less developed, that of absolute cases and of adverbial prepositions with case-endings is only incipient, and that of periphrastic verbal forms is non-existent. The later Samhitās and the Brāhmaṇas exhibit a gradual transition by restriction or loss in the former group and by growth in the latter to the condition of things prevailing in classical Sanskrit.

The Order of Words.

191. Since metrical considerations largely interfere with the ordinary position of words in the Samhitās, the normal order is best represented by the prose of the Brāhmaṇas,

and as it there appears is, moreover, doubtless the original one.

The general rule is that the subject begins the sentence and the verb ends it, the remaining members coming between.

α. The subject begins the sentence ; e. g. *viśaṃ kṣatriyā-ya balim haranti* *the peasants pay tribute to the prince* (ŚB.). It may, however, be preceded by a particle like *utá* or occasionally by any other member of the sentence intended to be strongly emphasized ; e. g. *prayājair vái devāḥ svargám lokám āyan* *by means of the Prayujas the gods went to the heavenly world* (ŚB.).

β. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized ; e. g. *yánti vá āpa, éty ādityá, éti candráma, yánti nákṣatrāṇi* *the waters move, the sun moves, the moon moves, the stars move* (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position ; e. g. *sárve ha vái devá ágre sadṛśā āsuḥ* *all the gods in the beginning were similar* (ŚB.) ; *mitró vái śivó devānām* *Mitra, indeed, is the kindly one among the gods* (TS.). Nevertheless the predicative noun, being emphatic, is as a rule the first word in the sentence ; e. g. *máryā ha vá ágre devá āsuḥ* *the gods were originally mortals* (ŚB.) ; *púruṣo vái yajñáḥ* *the sacrifice (is) a man* (ŚB.).

γ. As regards the cases, the acc. is placed immediately before the verb ; e. g. *chándāmsi yuktáni devébhyo yajñám vahanti* *the metres, when they are yoked, take the sacrifice to the gods* (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning ; e. g. *diví vái sóma ásid, átha íhá devāḥ* *in heaven was Soma, but here the gods* (SB.).

δ. The apposition, including patronymics and participles, follows the word which it explains or defines ; e. g. *sómo rájá* *Soma, the King*. A participle, in its proper sense, if

emphatic may be placed at the beginning ; e. g. *svapántam vái díkṣitām rákṣāṃsi jighāṃsanti* *it is when he sleeps that the Rakṣases seek to slay the initiated man* (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive ; e. g. *hiraṇyáyena ráthena* *with golden car* (i. 35²) ; *devánāṃ hótā* *the priest of the gods*. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow ; e. g. *mitráya satyáya* *to Mitra, the true* (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows ; e. g. *jáyema sām yudhí spṛdhāḥ* *we would conquer our foes in battle* (i. 8³). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words ; e. g. *ā sáyakam maghávā adatta* *the Bounteous One seized his missile* (i. 82¹) ; *ápa támaḥ pāpmānam* *hate she drives away darkness and sin* (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy ; e. g. *prá prajāyā jāyeya* *I would increase with progeny* (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify the sense much more emphatically.

g. Multiplicative adverbs precede their genitive ; e. g. *trīḥ samvatsarásya* *three times a year*.

h. Enclitics cannot, of course, begin a sentence. If they belong to a particular word they follow it ; otherwise they tend to occupy the second position in the sentence. The enclitic particles that follow the word with which they are

most closely connected are *ca*, *vā*, *iva*, *cid*; *kam* is restricted to following *nū*, *sū*, *hī* in V., and *sma* to following *ha* in B. The other unaccented particles, *u*, *gha*, *ha*, *svid*, which refer to the statement of the whole sentence, occupy the second (or third) position in the sentence.

i. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: *á*, *evá*, *kám*; or they occupy the second position in the sentence, as emphasizing the whole statement: *aṅgá*, *áha*, *íd*, *kíla*, *khálu*, *tú*, *nū*, *vái*, *hí*.

The only particles that can begin the sentence are *átha*, *ápi*, *utá*; also *ná* if it negatives the whole sentence, but if it negatives the verb only, it follows that.

j. Forms of the pronoun *tá* tend in B. to occupy the first position, especially *sá* when it anticipates a proper name in dialogues, or *tád* as an acc. when famous authorities are quoted; e.g. *sá hovāca gārgyaḥ* (ŚB.) *Gārṇya spoke* (as follows); *tád u hovāca āsuriḥ* with regard to this *Āsuri said* (ŚB.). The order is similar when *átha* or *ápi* are used: *ápi hovāca yājñavalkyaḥ* (ŚB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e.g. *kím hí sá táir gṛhāḥ kuryát* what indeed should he do with this house? (ŚB.).

a. The last position in the sentence is exceptionally occupied in the following ways: 1. very often by final datives as a supplement to the sentence; e.g. *tát paśún evāśmai pári dadāti gúptyai* thus he hands the cattle over to him for protection (ŚB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e.g. *sá ha uvāca gārgyaḥ* so said *(hārgya)*; *aindrām carām nīr vapet paśúkāmāḥ* one (who is desirous of cattle should assign a *paśu* for *Indra* (TS.).

192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. *agnīm iḥe puróhitam I praise Agni the domestic priest* (i. 1¹); *agnīm manye pitáram Agni I deem a father* (x. 7¹). In B. the anaphoric use of *tá* is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294).

Number.

193. 1. Singular words with a plural or a collective sense are always treated strictly as singulars, being never construed with a plural form of the verb (cp. 194).

2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e.g. *sám añjantu víśve deváh, sám ápo hṛdayāni nau let all the gods, let the waters unite the hearts of us two* (x. 85⁴⁷).

a. A m. or f. du. is sometimes used to express a male and female of the same class; e.g. *pitārā = father and mother; mātārā = mother and father*. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e.g. *dyāvā heaven and earth (= dyāvā-prthiví); uṣāsā Dawn and Night (= uṣāsā-náktā); mitrá Mítra and Varuna (= mitrá-váruṇā)*. Sometimes the other member of the pair is added in the N. sing.; e.g. *mitrá tánā ná rathyā váruṇo yás ca sukrátuḥ Mítra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers* (viii. 25⁴).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. *dyávaḥ the (three) heavens = heaven, air, and earth;*

prthivīḥ the (three) earths = earth, air, and heaven.¹ This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus **abhi samrājō varuṇo gr̥ṇanty**, **abhi mitrāso aryamā sajósāḥ** to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryaman), and Aryaman, accordant, sing (vii. 38').

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yami says **nā yāt pura cakṛmā kād dha nūnām ṛtā vādanto ānṛtaṃ rapema** how may can we, what we have never done before, speaking of righteous things now talk of what is unrighteous? (x. 10'). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yami (x. 10') **naṣ** alternates with the correct **nau**: **sā no nābhīḥ, paramām jāmi tūn nan** that is our bond of union, that our highest kinship. This occasional looseness is probably due to the situation for the moment being regarded more generally so as to include others; we would then mean *I and those present, we two and others in like circumstances*. In B. the use of the pl. for the sing. of the first pers. of the personal pronoun is not infrequent both when the pronoun is expressed and when it is latent in the verb; e. g. **sā ha uvāca: namo vayāṃ brāhmiṣṭhaya kurmaḥ** he replied we (= I) show reverence to the most learned man (SB.); **vāraṃ bhāvate gautamāya dadmaḥ** we (= I, Jaivali) offer a boon to his Honour Gautama (SB.).

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

¹ To this use is probably due the conception of the three-heavens and three earths in Vedic cosmology.

A. 1. To the rule that the verb agrees with its substantive in person and number the exceptions are very rare. Thus the sing. of the word *tva many*, having a pl. sense, appears once with a pl. verb. *jáyāu n tvo juhvati many a one sacrifices for victims* (MS). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing., e.g. *dhṛṣṇávo dhiyate dhanā to the bold man wealth accrues* (i 81')

2. a. When two sing. subjects have one verb the latter in most cases is in the dual. e.g. *indraś ca yad yuyadhate ahiś ca when Indra and the dragon fought* (i 32'), *ūrjāṃ no dyauś ca prthivī ca pūrvatam may heaven and earth increase our strength* (vi 70), *indraś ca somam pibataṃ bṛhaspato doḥ to, Indra and (Hem) O Bṛhaspati drink Soma* (iv 50')

When one only of two subjects is expressed, the other having to be supplied the verb is also in the dual; e.g. *a yád indraś ca dadvahe when (I) and Indra receive* (viii 34') *bṛhaspate yuvam indraś ca vasvo divyasya isáthe O Bṛhaspati, ye two (thou and Indra, dispose of heavenly wealth* (vii 97'). In B this usage seems to be found only when the verb is in the third person; e.g. *prajapatiḥ praja asṛjata ta bṛhaspatíś ca anuvāritam Bṛhaspati created beings (he) and Bṛhaspati followed them* (IS).

3. In a minority of cases two sing. subjects take a sing. verb when they are equivalent in sense to a dual compound. e.g. *tokam ca tásya tasya medhādhete to a (I) only possess (iii 23')*

b. In B when two sing. subjects are connected by *ca* the verb is in the dual, but if a contrast is intended in the sing. e.g. *tásya dhīra ca aryamā ca anuyetam to a and I the human were born* (MS), *prthivyā vái médhyam ca amedhvām ca vyud akramat to the earth too acted so to be born (I) and the other the* (MS).

b. When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.

1. If each of the subjects is sing. the verb is sing.; e.g.

mitrás tán no várupo ródasī ca dyúbhaktam indro aryamā dadātu let Mitra, Varuṇa, Rodasī, Indra and Aryaman give us this divine wealth (vii. 40²).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. *āvad indraṃ yamúnā tṛtsavaś ca Yamunā and the Trtsus helped Indra (vii. 18¹⁹); indro vidur āṅgirasasā ca Indra and the Āṅgirases know it (x. 108¹⁰).*

The du. and pl. take the du. or the pl.; e.g. *girāyaś ca dṛṣṭhā dyāvā ca bhūmā tujete the firm mountains and heaven and earth trembled (i. 61¹⁴); dyāvā ca yātra pīpāyann āhā ca where heaven and earth and the days have given abundance (vii. 65²).*

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e.g. *vyāmamātrāu pakaśu ca pūchaṃ ca bhavati both the wings and the tail are a fathom in length (TS.); tāv aśvīnau ca sārasyati ca apām phenām vājraṃ asiḥcan the Aśvins and Sarasvati moulded the foam of the waters into a bolt (ŚB.); a sing. and a pl. take the verb in the pl.; e.g. devās ca vai yamāś ca asmin lokē aspardhanta the gods and Yama fought for the possession of this world (TS.).*

β. In B. anyō 'nyā one another takes the verb in the sing., du., or pl. according as one, two, or several agents are intended; e.g. *tābhyah sā n'r rchād yō naḥ prathamō 'nyō 'nyāsmāi drūhyāt of these he shall be deprived who first of us may cheat another (TS.); néd anyō 'nyām bināsataḥ lest they injure each other (ŚB.); tāni sṛṣṭāny anyō 'nyēna aspardhanta being created they fought with one another (ŚB.).*

3. When two or more subjects of different persons take a verb in the du. or pl. the first person is preferred to the second or third, the second to the third; e.g. *aham ca tvam ca sam yujyāva I and thou will unite together (viii. 62¹¹); tam yūyam vayam ca aśyāma may you and we obtain him (ix. 98¹²). Occasionally, however, the third person is preferred to the first; e.g. amī ca yé maghāvāno vayam ca mīham ná sūro āti niś tatanyuh may these patrons and we pierce through as the sun the mist (i. 141¹³).*

B. 1. An attributive adjective agrees with its substantive in gender, number, and case. The exceptions are few

and unimportant, being chiefly due to the exigencies of metre.

a. The cardinals from *six* to *nineteen*, being adjectives, show some peculiarities of concord: in the oblique cases they appear in V. not only in their inflected form, but often also the uninflected form of the nom. and acc; e.g. *saptābhiḥ putrāḥ* and *saptā hōtrbhiḥ*, *pañcaśu jāneṣu* and *pañca kṛtīṣu*. In B only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. *śaṣṭīm āśvānām* *sixty horses*, *śatām gōnam* *a hundred line*, *sahasraṇi gāvām* *thousands of kine*. They are, however, generally treated like adjectives; but being collectives they take sing. endings in concord with pl. cases; e.g. *triṃśād devāḥ* *thirty gods*, *triṃśātam yōjanāni* *thirty yojanas* (acc.), *triṃśātā hāribhiḥ* *with thirty bays*, *trayastrīṃśato devānām* *of thirty gods*. AB *śatām* *hundred* and *sahasram* *thousand* are used as the nom. acc. form in agreement with plurals; e.g. *śatām pūrah* *a hundred forts*, *sahasram hārayah* *a thousand bays*, *sahasram paśūn* *a thousand beasts* (TS.); they also appear in the same case in the plural; e.g. *satā pūrah* *a hundred forts*, *sahasraṇy ādhirathani* *a thousand ayas loads* (x 98^a). *śatām* and *sahasram* are also found (but not in B. with an inst. pl., as *śatām pūrbhiḥ* *with a hundred forts* beside *śatēna hāribhiḥ* *with a hundred bays*, *sahasram ṣṭhibhiḥ* *with a thousand years*. The noun accompanying *sahasra* occasionally appears by a kind of attraction in the sing.: *śūnaś cōc chēpam nīditam sahasrād yūpād amuñcaḥ* *thou didst drive Śunahēpa, who was found, from a thousand posts* (v. 27, this use does not seem to occur in B.

2. A predicative adjective used with *as* or *bhū* (often to be supplied) agrees in gender and number with its subject.

a. The nom. of *īśvarā* *capable* used thus in B is equivalent to a verb *be able*. The concord here is in the majority of cases normal; e.g. *īśvarō vā āśvō 'yatō 'pratiṣṭhitaḥ pārām parāvātām gāntoḥ* *a horse if unhidled and unobstructed can go to an extreme distance* (TS.); *sā enam īśvarā pradāhaḥ* *she can burn him* (TS.); *īśvarāu vā etāu nirdāhaḥ* *both of them can burn* (SB.), *tāny enam īśvarāni pratinūdaḥ* *they can drive him away* (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. *tām īśvarām rākṣāṃsi hāntoḥ* *the demons can kill him* (TS.); *tāsyā īśvarāḥ prajā papiyasi bhāvitoḥ* *his offspring can degenerate* (SB.); *īśvarō ha etā ānagnicitam samtāptoḥ* *these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar* (SB.). In the last two examples quoted

anuśiṣṭān āvocaḥ (ŚB.) in this sense then you have formerly spoken of (us =) me as instructed (cp. 194, 1).

B. Demonstrative. 1. *ayām* this (here) is a deictic pronoun used adjectivally of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by *here*; e. g. *ayām ta emi tanvā purāstāt here I come with my body before thee* (viii. 100¹); *iyām mātir māma this my hymn*; *ayām vātaḥ the wind here* (on earth); *ayām jānaḥ the people here* (vii. 55⁵); *idām bhuvanam this world*; *ayām agniḥ Agni here* (present). In the RV. *ayām* is sometimes used even with *div* *heaven* and *ādityā* *sun* as if they were included in the environment of the speaker.

2. Opposed to *ayām* is *asāu* *that (there)*, applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e. g. *ami yé deva sthāna trisu a rocane divāḥ ye, O gods, who are there, in the three bright realms of heaven* (i. 105¹); *ami ca yé maghāvāno vayām ca those (absent) patrons and we* (i. 111¹); *asāu yā ṣṣi virakāḥ you who go there, a mannikin* (viii. 91-).

In B. the usage is similar, only the contrast is more definite: it is typical in referring to the earth (*ayām* and the heavenly world *asāu*), and in the phrases *yo 'yām pāvate he who blows here* = Wind, and *yo 'asāu tāpati he who burns there* = Sun, and *asāv ādityāḥ the sun there*. In B. *asāu* is besides used in a formulaic way (so and so) when the actual name is to be substituted (e. g. *asāu nāma ayām idāmrupāḥ he here, having this form, is so and so*); name (ŚB.). In addressing a person the voc. form *asau* is also used thus: *yāthā vā idām namagrāham āsā āsā iti hvāyate as au here* (= in ordinary life, on any of mentioning the name calls, 'as there, you there' MS.).

3. *tā*, like *asāu*, can be translated by *that*, but in a different sense. It is not like *asāu* essentially deictic and local, nor does it imply a contrast (*that there* as opposed to *this here*); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its

reference as a correlative to what is made known by an antecedent relative clause ; e.g. *yám yajñám paribhūr ási, sá id devéṣu gachati* *the sacrifice that thou encompassst, that certainly goes to the gods* (i. 1'). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as *whom we have in mind*. Then *tá* is equivalent to *the well known*. This use comes out most clearly in the first verse of a hymn ; e.g. *sá prathāthā sáhasā jāyamānaḥ, sadyáḥ kávyāni bāl adhatta víśvā* (i. 96¹) *he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo ! has straightway assumed all wisdom ; ta vām víśvasya gopá yajase* (viii. 25¹) *you two famous guardians of the universe I worship*.

b. tá has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by *as such, so* ; e.g. *tvám vājasya śrutyasya rājasi : sá no mṛṣa thou rulest over glorious spoil as such be gracious to us* (i. 36²) ; *ēā tatha_ity abravīt : sā vai vo varam vṛṇā iti she said, yes. I as such (— in the proposed circumstances) will choose a boon of you* (A.R.). This usage is a prominent and somewhat monotonous feature of the narrative style in B. ; e.g. *prajāpatos trayastṛṃśad dhitára asan, taḥ sómāya rájñe dadāt, tāsām róhiṇim upait, tá irṣyantīḥ púnar agachan* *Prajāpati had thirty daughters ; he gave them to King Soma ; of them he visited Rohini (only) ; they (the others), being jealous, went back* (TS.). When this *tá* is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article ; thus the opening of the story of *Urvāśi* : *urvāśi ha_apsaráḥ purúravasam aidám cakame an* *Apsaras Urvāśi loved Pururavas, the son of Iḍu* is some sentences later referred to with : *tád dha tá apsarása átáyo bhūtṛvá pári puplurvire* *then the Apsarases swam about in the form of water birds* (SB.).

(on which you have been standing) *the fathers have prepared for him* (x. 14^o); in the final verse the expression *oṣā stōma undra túbhyam* (i. 173^o) *this praise is for thee, O Indra*, refers to the whole preceding hymn; *tád ubháyaṃ sambhṛtya mṛdam ca āpás ca īṣṭakam akurvams: tasmād atad ubhayam īṣṭaka bhavati mṛc ca āpás ca having brought both those together, clay and water, they made the brick therefore a brick consists of both these, clay and water* (ŚB.).

5. *tyá* occurs only in the sense of *that* (*well known*); e. g. *kvá tyāni nau sakhyaḥ babbhūvuh* *what has become of those friendships of us two?* (vi. 88^o). It often follows forms of the demonstrative pronouns *eta* and *idám*: e. g. *eté tyé bhanáva uśása águh* *here those (familiar) beams of Dawn have come* (vii. 75^o); *imám u tyám atharvavád agnīm manthanti* *they, like Atharvan rub forth that (famous) Agni were* (vi. 15^o). The neuter *tyad* is sometimes used after the relative *yá*, and often after the particle *ha*, in an adverbial sense; e. g. *yásya tyac chámbaram máde divodāsāya randháyah* *in the exhilaration of which (Soma) thou didst at that time subject Śambara to Divodasa* (vi. 43^o).

6. The pronoun *a* *that* in its substantive sense (= *he, she, it, they*), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a clitic adjective); e. g. *yásya deváir áśado barhír agno, ahni asmai sudína bhavanti* *on whose litter thou, O Agni, hast sat down, four days arise for him* (vii. 112^o); *yā vām śaram niyútaḥ śácante, ábhír yatam arvák* *the hundred teams that accompany you, with them do ye two come hither* (vii. 91^o); *nákir eṣam ninditá mártyoṣu, yé asmákam pitáro góṣu yodhah* *there is among mortals no reproacher of them who, (being) our fathers, were fighters for roics* (iii. 89^o).

THE CASES.

Nominative

196. The nominative, as in other languages, is mainly used as the subject of a sentence

a A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning *be*, *become* *seem* or *be accounted*, *think oneself*, e.g. *tvám hi ratnadhā asi* for *thou art a bestower of treasure* (i 15¹), *śivasah santo śiva abhuvan* *being friendly they have become unfriendly* (v 12¹) *ékavimsatih sām padyante* *they become twenty on* (18),¹ *gókamā me achadayan* *they seemed to me dangerous of cows* (x 108¹), *īśah kó vipra ohati* *who counts as a seer, as a singer* (xiii 3¹⁴), *apratir manya-manah* *thinking himself irresistible* (x 32³) *somam manyate papivān* *he believes he has drunk soma* (x 85) *parabhaviyanto manamahe* *we think we are about to perish* (18)

c In B the predicative nom. also appears with verbs meaning *be* or *be* (bru, va, vai in the middle) e.g. *indro brahmano bruvanāhi* *Indra the great is calling him* (ff), *hā tavocatha* *he has called himself* (x 111)

d With verbs of naming, the predicative may also be expressed in B by the nom. with *iti*, e.g. *rāśabha iti hy etam rāyo* *that is the seer call that* (x 15)

b With passive verbs the predicative nom. takes the place of the acc. object of the active verb e.g. *tvam ucyase pita* *thou art called a father* (i 11¹⁴)

c Instead of the predicative nom. the acc. is sometimes used, e.g. *yuyam hi stha, sudanavaḥ* *you are liberal* (i 15¹), *ābhur éko, rayipate ray nam* *thou alone hast been*

¹ In B the phrase *rupām kṛtvā* *as a form* because it is equivalent to *bhu* *become* takes a predicative nom. e.g. *viṣṇu rupām kṛtvā* *assuming the form of Viṣṇu* (15)

the lord of riches (vi. 81¹); *gāutama bruvāṇa thou who callest thyself Gautama* (ŚB.). (Cp. 180 under *nā*, 2 a.)

a. Since apparently two vocatives cannot be connected with *ca*, the nom. often appears instead of the first or the second vocative; e. g. *vāyav indraś ca eśathah* *O Vayu and Indra, ye know* (i. 2^b); *indraś ca somam pibatam bṛhaspate* *Indra and Bṛhaspati, drink the Soma* (iv. 50¹⁰). (Cp. 180 under *ca*, 1 a, b)

Accusative.

197. A. This case is usually employed in connexion with verbs in various ways. Besides its ordinary use of denoting the object of transitive verbs, the acc. is employed to express :

1. the goal with verbs of motion, chiefly *gam*, also *i*, much less often *yā*, *car*, and *sr* and some others. The acc. may be a person, a place, an activity or a condition; e. g. *yamam ha yajñō gachati* *to Yama goes the sacrifice* (x. 14¹⁵); *devām id eṣi pathibhiḥ sugēbhiḥ* *to the gods thou goest by paths easy to traverse* (i. 162²¹); *indram stōmāś caranti* *to Indra fare the songs of praise* (x. 47⁷); *sāraj jārō nā yojanām* *he sped like a lover to a maiden* (ix. 101¹⁴); *mā tvāt kṣōtrāṇy āraṇāni ganma* *may we not go from thee to strange helds* (vi. 61¹⁴); *sabham eti kitavāḥ* *the gambler goes to the assembly* (x. 34⁶); *jaritur gachatho hāvam* *ye two go to the call of the singer* (viii. 35¹¹); *tāva kratubhir amṛtatvām āyan* *by thy mental powers they (went to =) attained immortality* (vi. 7⁴).

a. The usage in B. is similar; e. g. *praśapatiḥ prajāś asṛjata, tā vāruṇam agachan* *Prajāpati created creatures, they went to Varuṇa* (TS.); *etā nā divam apatat* *he did not fly to heaven* (SB.); *śriyam gachoyam* *in it go to =) attain prosperity* (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e. g. *śatām jīva śarādo vārdhamānaḥ* *live prospering a hundred autumns* (x. 161⁴); *sō sāvattthē samvatsarām atisṭhat* *he remained in the Aśvattha tree for a year*

(TB); *tásmāt sárvaṃ rtūn varṣati therefore it rains during all the seasons* (TS); *samvatsaratamim rátrim ā gachatāt* (SB.) *for the night a year hence thou shalt come (to me).*

3. extension of distance (in origin only a special form of the cognate acc.), a use rare in both V. and B.; e. g. *yad āśúbhiḥ pátasi yojana purú when with the swift ones thou fliest many leagues* (ii. 16); *sá bhūmim viśvato vṛtvā śty atiṣṭhad daśāṅgulám he covering the earth on all sides extended beyond* (ii) *a distance of ten fingers* (x. 90¹); *saptá-daśa pravyādhau ājīm dhavanti they run a race* (a distance of) *seventeen arrow-flights* (TB.).

4. the cognate object of intransitive verbs, which may be allied to the latter etymologically or only in sense; e. g. *samānām aṅgi aṅjato they deck themselves with like adornment* (vii. 57¹); *yád agne yāsi dūtyam when. O Agni, thou goest on a message* (i. 12⁴); *tváyā adhyakṣeṇa pṛtana jayema with thee as witness we would conquer in battles* (x. 128¹); *tāmad rajā samgramām jtvā judajam úd ajate therefore a king, having won a battle, chooses booty for himself* (MS.); *tsró rattrir vratam carot he should perform a fast for three nights* (TS.).

a. Verbs meaning *to shine* or *to shine in V.* take a cognate acc. with a concrete sense, e. g. *rtasya jihvá pavate náṣṭhu the tongue of the rth* (Soma) *shines new* ix. 15¹; *tāsmā āpo ghrtām arsanṭi for him the waters stream* ghrt. i. 125^b; *vi yát sūryo ná rocate brhád bhāḥ when, like the sun, he beams forth brightly* viii. 8⁴.

5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from.

a. substantives; e. g. *náktam by night* (not during the night like the acc. of time); *kāmam at will* (still rare in the RV.), e. g. *kamam tad dhotā śamsed yad dhotrakāḥ pūrvodyuḥ śamseyuh the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before* (AB.); *nama by name*; e. g. *nam dhur indram nāma devatā*

(x. 49^a) *me they have placed as Indra his name (or verily) among the gods.*

b. various kinds of adjectives. They have an attributive origin when they express the senses of *quickly* or *slowly* (ksiprám, cirám), *much* or *gently* (bahú, bálavat), *well* or *badly*, *boldly* (dhr̥ṣṇú), or *direction* (as nyák *downward*, &c.); e. g. bálavad vāti *it blows hard* (ŚB.); bhadráṃ jivantāḥ *living happily* (x. 37^b).

a. The acc. adverbs from ordinals seem to have been appositional in origin, e. g. tām vā etan sampatān viśvāmitraḥ prathamam apaśyat AB.) *these same Sampatā hymns Viśvāmitra counted first* (= as the first thing).

β. Several acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs, e. g. drāghīya hyah pratarām dādānāḥ *obtaining lower etc. furthermore* (i. 53^{ab}). A good many such have a fem. acc. form in later use, but there is only one found in the RV. + samtarām pādúkāu hara *put your two little feet close, together* (viii. 33^{1a}).

γ. A special class is formed by adverbs in vat expressing that an action takes place like that performed by the noun preceding the suffix; e. g. tvādūtasō manuvād vadoma ii 16^b *having thee as our messenger, we would speak like men* (= as men should speak properly some-thing that belongs to men).

δ. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e. g. devās chāndobhur imā lokān anapajayyām abhy ājayan *the gods unconquerably - unconqueredly conquered these worlds by man. of the metres* (T).

ε. Another group comparatively rare in V, but very common in B, are those formed from prepositionally governing adjectival compounds, e. g. anukāmam tarpayetham *satisfies ourselves according to us* (i. 17^a), adhivedatām *rich reference to the div.* (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative yá; e. g. yatha kamām ni padyate *she turns in according to her desire* (x. 146^b), yavaj-jivām *(as long as -) for life* (SB.). Some other adverbial compounds are used like gerunds in am; e. g. stukā-sārgam srajā bhavati *it is plaited like a braid of hair* (ŚB.).

197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle.

and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes *a* (when the stem is compounded with a preposition), *ani* (from the aor. or desid. stem), *i* (generally from the reduplicated root), *īyas* and *iṣṭha* (comparatives and superlatives), *u* (from desiderative stems), *uka* (very rare in V), *tar* (when the root is accented), *van* (when compounded), *snu* (from causative stems); and a few with the secondary suffix *in*. Examples of the acc. with such agent nouns are: *devāms tvām paribhur asi thou encompassst the gods* (v. 13'), *dṛṣṭva cid ārujāh breaking even what is firm* (iii. 45'); *tvay no vīśvā abhimātīh saksāṇih thou overcomest all our adversaries* (viii. 24^a); *śatām puro rurukṣaṇih ready to destroy a hundred forts* (ix. 48^a), *indrā ha ratnaṃ vāruṇā dhōṣṭha Indra and Varuna bestow treasure most abundantly* (iv. 41), *vatsāṃs ca ghātuko vṛkaḥ* (AV. xii. 4') *and the wolf slays the calves*; *dātā rādhāṃsi śumbhati giving riches he shines* (i. 22^b); *prātaryāvāṇo adhvarām coming early to the sacrifice* (i. 44^b); *sthīrā cū namayaṣṇavaḥ* (i) *ye who desire to bend even what is rigid* (viii. 20^a); *kāmī hi vīrāḥ sādām asya pītim for the hero always desires a draught of it* (ii. 11^b).

a. Some adjectives formed with *añs* from prepositions governing the acc. are also used with that case. Such are *pratyāñs facing*, *anvāñs following*, e.g. *pratyāñsu usāsam urvīś vi bhāti saving the dawn the fire shines forth far and wide* v. 28^a *tasmād anuci patni garhapatyam āste hence she sits out behind the Garhapatya fire* (AB.) The acc. is found even with *samyāñs united*; e.g. *śasadhur evāñenam samyāñcam dadhāti he puts him into contact with the plants* (MS), but this adj. also takes the instr., the natural case with a compound of *sām*.

β. In B. the only nouns taking the acc. seem to be the desid. adjectives in *u* and the ordinary adjectives in *uka* (which are very common) and those in *in*; e.g. *pāpmānam apajighāmsuh wishing to drive away sin* (AB.), *sarpā enam ghātukāḥ anyuḥ the snakes might bite*

him (MS.), *aprativādy enam bhrātrvya bhavati his enemy does not
omit him* (PB.)

c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are *āti beyond*, *ānu after*, *abhi towards*, *prati against*, *tirās across*; and in V. only *ācha towards*. It is also taken secondarily by others which primarily govern other cases (cp 176. 1-2). The acc. is further taken exclusively by the adnominal prepositions *antara between*, *abhītas around*, *upāri above*, *sanitūr apart from*, and secondarily by some others (cp. 177 1-3).

a. The preposition *vina without, except*, which first occurs in B. (and has only been noted once), takes the acc., and the *vai* which in the RV governs the abl. only, in B. begins to take the acc. as it often does in post-Vedic Sanskrit.

β. In B. a number of adverbs (most of adjectives and substantives) formed with *tas* from pronouns expressive of some relation in space, take the acc., such are *āgreṇa in front of*, *āntareṇa within*, *uttareṇa north of*, *dāksinena to the right of*, *pāreṇa to the left of*, *ubhayaṇa on both sides*.

γ. In B. the acc. is taken by two interjections. One of them, *ēd* (*lo!* *behold!* (cp. Lat. *ecce*)), is always preceded by a verb of motion, which, however, has sometimes to be supplied, e.g. *ēyaya vāvūr ēd dhatām vritām* *they came to see, behold!* *ya* (was, dead (SB), *punar āma ita devā ēd agnim tirōbhutam* *they are coming back, and behold!* *they (had) disappeared* (SB), the other interjection *dhik* *ho!*, used with the acc. of the person only, is still very rare in B., e.g. *dhik tva jāma astu* *ho on you*, (cp. KB).

Double Accusative.

198. A second acc. appears in apposition with various verbs, e.g. *puruṣam ha vai deva agre paśum ā lebhire* *the gods in the beginning sacrificed a man as a victim* (SB.). It is further used:

1. predicatively with verbs of saying (*brū*, *vac*), thinking (*man*), knowing (*vid*), hearing (*śru*), making (*kr*), ordaining (*vi-dhā*) choosing (*vr*), appointing (*ni-dhā*) in both V.

and B.; e.g. *śvānam bastó bodhayitaram abravīt* *the he goat said (that) the dog (was) the uakencer* (i. 161¹¹); *yád anyó 'nyām pāpām avadan* *that the one called the other wicked* (ŚB.); *agnim manye pitāram Agni I think a father* (x. 7); *marisyāntam cōd yajamanam māyeta* *if he thinks the sacrificer (is) going to die* (ŚB.); *cirām tān meno* *he thought that too long* (ŚB.); *vidma hi tvā purūvāsum* *we know thee (to be) possessed of much wealth* (i. 51¹²); *na vai hatam vrtrām vidma na jivām* *we know not (whether) Vṛtra (is) dead nor (whether he is) alive* (ŚB.); *revantam hi tva śṛṇōmi* *I hear (about) thee (that thou art) rich* (xiii. 21¹³); *śṛṇvanty enam agnim cikyanam* (TS) *they hear (about) him having piled the fire (altar)*; *asinau su jigyuṣaḥ krdhi* *make us thoroughly victorious* (xiii. 80¹⁴); *tesam puṣanani adhipaṇi akarot* *he made Puṣan the lord* (MS.); *tāsmā āhutīr yajñem vy adadhuh* *they made (ordained) the oblations (to be) the sacrifice for him* (MS.); *agnim hotaram pra vrñe* *I choose Agni priest* (iii. 19); *na tvam agne manur dadhe jyōtir* *naūya śāśvato* *Manu has appointed thee (O Agni), as a light for ever y man* (i. 161¹⁵).

2. to express the person as a direct object beside the thing with verbs of addressing (*vac*) asking (*prach*), begging (*yāc*) approaching with prayer (*ā*, *yā*), milking (*dūh*), shaking (*dhū*), sacrificing to (*yaj*) doing to (*kṛ*); e.g. *agnim mahām avocāma suvr̥ktum* *we Agni we have addressed a great hymn* (x. 80); *prechami tva param āntam pithivyah* *I ask thee about the furthest land of the earth* (i. 161¹⁶); *yajñavalkyam dvān praśnōāu prakṣyami* *I will ask Yajñavalkya 2 questions* (ŚB.); *apo yācāmi bhogaḥ* *I beg healing from the waters* (x. 9); *tād agnihotry agnim yācet* *that the Añnihotr should beg of Agni* (MS); *vāsūni dasmām imahe* *we approach the numerous one for riches* (i. 12); *tāt tvā yāmi* *I approach thee for this* (i. 21¹⁷); *dūhanty udhar divyani* *they milk celestial gifts from the udhar* (i. 64); *iroam evā sārvaṇ kāmān duhe* *from her he (milk =) obtains all desires* (ŚB.)

verbs of motion to express the space through or over which an action extends; e. g. *divā yānti marúto bhúmyā agnir ayām vāto antárikṣeṇa yāti* *the Maruts go along the sky, Agni over the earth the Wind here goes through the air* (i. 161¹¹); *antárikṣe path.bhīḥ pátantam* *flying along the paths in the air* (τ 87⁶).

4 In B the inst. is constantly used in the local sense with words meaning *path* or *door*, but rarely with others; e. g. *yátha śaksetrañño nyéna pathā náyet* *as if one who does not know the district were to lead in a way good* (SB), *sárasvatyā yānti* *they go along the Sarasvatī* (TS).

5. In its temporal sense the inst. expresses the time throughout which an action extends; e. g. *purvibhir dadāś-ima śarādbhīḥ* *we have worshipped throughout many autumns* (τ 86). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus *ṛtunā* and *ṛtūbhīḥ* mean *in due season*.

6 In B the temporal meaning is rare; e. g. *sa vā sumatrām evābhā tiryāñ śavardhata* *he grew in the course of a day upon an arrow's length in* (i. 114 MS).

7 Many instrumentals (chiefly of the sociative and local classes) have come to be used in a purely adverbial sense. Such are formed from either substantives or adjectives (of which sometimes no other form occurs); e. g. *ūñjasā* *straightway*, *māhobhīḥ* *mightily*, *sāhasā* and *sāhobhīḥ* *suddenly*; *āntareṇa* *within*, *uttareṇa* *to the north*; *ucrais* *above*, *nīcāis* *below*, *paracāis* *side ways*, *prācāis* *forwards*, *śānais* and *śānāis*, *śānakāis* *slowly*.

8 For a number of these instrumentals the adverbial use is indicated, not only by the sense, but by a shift of accent; e. g. *divā* *by day*, *dakṣiṇā* *to the right*; *madyā* *between*, *naktayā* *by night*, *śvapnayā* *by day*, *akṣayā* *across* (B), anomalously formed from *u* stems: *āsuyā* *quickly*, *dhr̥ṇuyā* *boldly*, *raghuyā* *swiftly*, *sadhuyā* *straightway*, *mithuyā* *trickily* *mithyā* (SB), *anuyathuyā* *immediately* *anusthyā* B, and from *a* pronouns, *amuyā* *in that way*.

199. B. Besides having the above general and independent uses the inst. also appears, in special connexion with

different classes of words by which it may be said to be 'governed':

1. with verbs expressing:

a. association or contention with; in RV.: *yat marshal, yād combine, yuj join* (mid.), *sac accompany; yudh fight, sprdh strive, hās race, kṛiḍ play*; in B: *yudh fight, vi-ji contend victoriously (with).*

b. separation from (compounds with *vi*); in RV.: *vi-yu dis sever from, vi-vṛt turn away from, vy-ā-vṛt separate* (intr.) *from*; in B.: *vy-ā-vṛt id., vi-rdh be deprived of, vi-sthā be removed from, viṣvaññ i go away from = lose.*

c. enjoyment, in RV.: *kan find pleasure in mad be exhilarated with, uc be fond of, tuṣ be satisfied with, mah delight in, hr̥ṣ rejoice in, bhuj enjoy*; in B: *tṛp be pleased with, nand be glad of, bhuj enjoy.*

d. repletion, in RV.: *pṛ̥ fill* (acc.) *with,*¹ *pṛ̥ swell with*, in B.: *caus. of pṛ̥: pūraya fill, pass. pūrya be filled with.*

e. purchase for (a price), in V: *vi-kṛi bargain away for*; in B: *uṣ-kṛi ransom for*

f. adoration or sacrifice (the victim or object offered). With *yaj sacrifice to the deity* is in the acc. in both V. and B., in B. the sacrificial date also is put in the (cognate) acc.; e. g. *amāvasyāṃ yajate he celebrates the feast of new moon.*

g. procedure: the verb *car* in both V. and B.; e. g. *ādhenva carati mayayā he acts with barren craft* (x. 71⁵); *upāmēu vacā carati he proceeds in a low tone with his voice* (AB.).

h. ability to do: the verb *kr* in both V. and B.; e. g. *kim r̥cā kariṣyati what will he do with a hymn* (i. 161¹⁷); *kim sá tāir gr̥hāiḥ kuryāt what could he do with that house* (SB.). In B. the phrase *ārtho bhavati there is business with* = *there is need of* (Lat. *opus est aliqui re*) is similarly used:

¹ Sometimes also with the gen: the past part. *pass. purná* with the gen *full of*, but with the inst. *filled with*.

e.g. **yarhi vāva vo mayartho bhavita** *if you (gen.) shall have need of me* (AB.).

b. **dominion**: only (in V.) the verb **patya** *be lord of* (lit. *by means of*); e.g. **indro viśvair viryāṅ pātyamānaḥ** *Indra who is lord of all heroic powers* (iii. 54¹).

c. **subsistence**: only (in R.) the verb **jīva** *live on, subsist by*; e.g. **yāya manusyā jivanti** *(the cow) on which men subsist* (TS.).

a. With passive forms of the verb (including participles), the instr. expresses either the means (as with the active verb) or the agent (the instr. of the active verb); e.g. **ghrtēna agniḥ sam alyate** *Agni is melted with ghee* x. 118⁴; **usā uchīnti ribhyate vāsisthaiḥ** *Usa when a daughter is praised by the Vasishtas* vii. 76⁷. Similarly in B. **prajāpatirjyānto** *they are reared by Prajapati* MS., **pātrair ānnaṃ adyate** *it is eaten with the aid of dishes* (MS.).

β. Nominal forms connected with the verb when they have a passive sense, as gerundives and infinitives, take the same construction, e.g. **iribhir havyah** *not of dharma* vi. 22; **ripuna nāvacākaḥ** *not killed by the enemy* ix. 55.

2. with nouns.

a. **substantives and adjectives** (especially those compounded with **sa-**) expressive of association or equality e.g. **nasunvata sakhyam vaṣṭi śuraḥ** *the hero desires not friendship with him who does not press* Simu (x. 42⁴); **asi samó devaṅ** *thou art equal to the gods* (vi. 48¹); **indro vai sadṛṇ devatabhir asit** *Indra was equal to the (other) deities* (TS.); **ajyena mīśrāḥ** *mixed with butter* (ŚB.).

b. **other adjectives**, to express that by which the quality in question is produced: e.g. **uṣo vajena vājini** *O Dawn rich in booty* (iii. 61¹); **bahuḥ prajāyā bhaviṣyasi** *thou wilt be rich in offspring* (ŚB.).

c. **numerals accompanied by na**, to express deficiency; e.g. **ekāyā ná vimśatīḥ** *not twenty by (lack of) one = nineteen*.

3. **with prepositions**: genuine prepositions are virtually not used with the instrumental. The only exceptions in

the RV are the employment of *adhi* with the inst. of *anu* *height*, of *upa* in three passages with *dyubhis* and *dharma-bhis*, and possibly of *sam* *with* in a few passages with the inst. But prepositional adverbs are found thus used, in the RV. only *avas below* and *paras above*, and in both V. and B *saha* and *sakam with* Cp 177, 2

Dative

200. The dative expresses the notion with which an action is concerned. It is either connected with individual words or is used more generally as a complement to the whole statement.

A Dative in a special sense with

1 verbs (mostly is affecting persons) having the sense of *giving* in V B *dā* *give* *yam* *gift*, *dha* *bestow*, *bhaja* *appoint*, e.g. *dadhati ratnam vidhate* *he bestows treasure on the asvinyi* (iv 12³), in V also many other verbs expressing a modification of the sense of giving *dā* *assign*, *ava-duh* *milk down* *pa* *bestow fully* *prc* *bestow abundantly* *mamh* *give liberally* *ma* *measure out*, *ra* *procure (for)*, *ni-yu* *bestow permanently*, *vid* *find (for)*, *san* *obtain (for)*, *su* *set in motion (for)* *si* *shell (for)*, and others.

bh *worship* in V *a-ya* *offer to* (while *yaj* takes the acc.), and in V B *kṛ* *when* *make an offering to*, in B *a-labh* *catch and tie up - offer*, e.g. *agnibhyaḥ paśun a labhate* *he sacrifices the animals to the Agnis* (TS)

ś *say - announce explain* (but with acc. of person it = *address*) in V B *ah*, *bru*, *vac*, *vad* (in B also *a-caḥ*), in V also *are* and *ga* *sing to*, *stu* *utter praise to*, *gir*, *rap*, *śams* *praise anything (acc.) to* In B also. *ni-hnu* *apologize to*, e.g. *tad u devébhyo ni hnute* *thereby he craves pardon of the gods* (SB)

d *hear* in RV. a few times *śru* = *listen to*, also *ram* *longer for* = *listen to*

i believe, have confidence in. *śrad dhā*, e. g. *śrad asmai dhatta* believe in him (ii 12), in B also *ślagh trust in*

j help, be gracious to, pay homage to: in V *śak au*, *sīdh a ail*, *sam-nam* be complaisant to, *daśasya* pay honour to, *saparya* do anything (acc.) in honour of (a god), *daś, vidh,* *sac* pay homage to (a god), *śam serve* (a god), in V. and B *mrd* be gracious to

g bring *nī, bhī, vah, hī, hrī*, e. g. *ama saté vahasi bhuri vamam* for him who is at home thou bringest much (i 12¹⁴), *devébhyo havvam vahanti* they take the what to the god (TS), *taṁ harami pitryajñāya devam* that god I bring to the sacrifice for the Manes (x 16¹), *viśah ksatriyaya balim haranti* the peasants bring the tans to the potil to (SB) In V only there are many other verbs with this general sense that take the dative such as *r, inv, cud* *it m m tion to* and figurative expressions such as *abhi-ksar stream to*, *dī* and *śuc* *shine on* *prus sprinkle on* *abhi va* *cast to* in V also the verb *go* is used with the dat. e. g. *pīa vāṇave śuśani etu manma* let my strong hymn go forth in honour of Venu (i 151)

l please *svad* be sweet to and *chand* be pleasing to, e. g. *svadasva indraya pitaye* be sweet to Indra as a 'brahmt (ix 71), *uto tad asmai madhv ic cachadyat* and may that milk be pleasing to him (x 73)

m succeed. in B *ṛdh* and *klp*, e. g. *na ha eva asmai tat sam anṛdho* he did not succeed in that (SB), *kalpato 'smai* *he succeeds* (TS)

n subject to *radh*, e. g. *asmabhyam vṛtia randhī* subject our feet to us (iv. 22²)

k succumb to *radh* succumb. *nam* and *ni-ha* bow before, *śtha* obey, *mrad* and *ksam* (B) yield to, *a-viśc* fall a victim to, e. g. *mó ahāp divisate radham* may I not succumb to my enemy (i 50¹), *tasthuh savāya te* then obey thy command (iv 51)

t be angry with in V *hr* (hr̥ṣite). in V and B *asuya*

and *krudh*, in B also *aratiya* *bc* hostile and *glā* *bc* *averse to*.

m. seek to injure in V. and B *druh*, e.g. *yād dudrōhitha striyai pumsē uhaś mischief thou hast done to woman or man* (AV.)

n cast at V *sṛj* discharge V B as *throw*. B *pra-hr* hurl at, e.g. *sṛjād asta didyūm asmai* *the archer shot a lightning shaft at him* (1 71) *tasmai tām iṣum asyati* *he shoots the arrow at him* (MS) *vajraṃ bhratrīvyaya prā harati* *he hurls the bolt at the foe* (TS)

o exist or be intended for *acru* to as *be*, *blu* *become*, e.g. *gambhīre cid bhavati gadhām asmai* *even in deep water there is a ford for him* (vi 24⁶), *indra tubhyam id abhuma* *it is for thee own, O Indra* (TS), *atha kō mahyam bhagō bhaviṣyati* *then what share will accrue to me* (SB)

a The dative is used with *accusatives* and *intransitives* to express the agent and with the *accusative* the object by which it is instead of the *accusative* e.g. *vahatoṣṭrbhyah* *you are hit by the six horses* (1 33⁴) *viśayartāṃ pṛvācēśbhyah* *to the first of the gods* (1 112⁸) *drum akāu āvadhayātū āhaye hantava* *to the enemy* (1 112⁸)

2 The dative is used with a certain number of substantives

a Such are words that invoke blessings, especially *namas* *honor* (with the verbs *kr* *do* or *as* *b* which are often to be supplied) e.g. *namo mahadbhyah* *honor to the great* (1 27¹³) *namo stu brahmisthaya* *adoration to the greatest Brahman* (SB) Similarly used are the sacrificial formulas *svāhā*, *svadha*, *vasat* *hail! blessing!* e.g. *tēbhyah svaha* *blessing on them* (AV)

a The indeclinables *sam* in V and *kam* in B meaning *with* are used as *nom* and *acc* with the *dat*, e.g. *yātha sān āsad dvipade cātuspade* *as for that four legged biped and quadruped* (1 111⁴), *āhutaḥy agnāye kām* *for the oblations are a god* (1 111⁴) *nāḥ sma ā-kam bhavati* *it does not fare off with him* (1 5)

β. In V. the substantives *kāma desire* and *gatū path* may perhaps be regarded as taking a dative without a verb to be supplied; e.g. *kṛpā-nāso amṛtatvāya gātum* *procuring for themselves a path to immortality* (i. 72^o).

γ. In the name *Dasyave vṛkaḥ* *Wolf to the Dasyu* (RV.) the dat. is to be explained as due to its use in the sentence *he is a very wolf to the Dasyu*.

3. The dative is used with adjectives meaning *dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile*; e.g. *śiva sākhibhya utā māhyam asīt* *she was kind to friends and also to me* (x. 34^o); *ātithiś cārur āyāve* *a guest dear to man* (ii. 2^o); *yūd vāvā jīvēbhyo hitam rāt pitṛbhyah* *what is good for the living is good for the Munes* (ŚB.); *sā rātāmanā vrāścanaya bhavati* (ŚB.) *he is ready for felling (the tree)*; *pratyudyaminim ha kṣatrāya viśam kuryāt* *he would make the peasantry hostile to the nobility* (ŚB.).

α. The adj. *ānagao* *sinks*, often seems to take the dative of the name of a deity, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. *ānagao āditaye nyama* *may we be subject to* in the case of *Aditi* i. 24^o may perhaps mean *may we be subject, having to Aditi*.

1. The dative is used with a few adverbs.

a. *āram* often takes the dat.; e.g. *yé āram vāhanti manāyāve* *who drive in accordance with (thy) zeal* (vi. 16^o). This use of *āram* is common in combination with the verbs *kr*, *gam*, and *bhu*. When used with the dat. *āram* is not infrequently equivalent to an adj.; e.g. *sāsmā āram* *he is ready for him* (ii. 18^o); *ayam sómo astu āram mānase yuvabhyam* *let this Soma be agreeable to your heart* (i. 108^o). In B. *ālam* appears in the place of *āram* and is often similarly used; e.g. *nālam āhutyā āsa, nālam bhakṣāya* *he was not suitable for sacrifice, nor suitable for food* (ŚB.).

b. The adverb *āvīś* *visibly* is used with the dat. in V. and B., but only when accompanied by the verbs *kr*, *bhū* or *as* (the latter sometimes to be supplied); e.g. *āvīś ebhyo abhavat sūryaḥ* *the sun appeared to them* (i. 140^o); *tāsmāi vā avīś asāma* *we will appear to him* (ŚB.).

B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place, e.g. *devān devayaté yaja* *worship the gods for the benefit of the pious man* (i 15¹⁷); *tasma etam vājram akurvan* *for him they made this bolt* (ŚB); *tasma upakṛtāya niyoktāram na vividuh* (AB) *for him as he had been brought near they could find no binder* (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e.g. *urdhvas tiṣṭha na utayo* *stand up for our help = in order to help us* (i 36¹), *na suṣvīm indro avase mṛdhati* *Indra will not leave the pious man in the lurch for help* (vi 23¹), *svargaya lokaya viṣṇukramāḥ kramyante* *the Viṣṇu steps are taken for the sake of (= in order to gain) heaven* (TS.), *agnim hotraya pravṛṇata* *they chose Agni for the priesthood - in order that he should be priest* (ŚB.) The final sense is commonly expressed by abstract substantives (including in V many infinitives), e.g. *adhi śrīyē duhitā suryasya ratham tasthau* *the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect* (vi. 63), *tēna ova enam sam sṛjati śantyai* *with him (Mitra) he unites him (Agni) for appeasement* (TS.).

a. This final dat. is particularly used with *as* and *bhu*, e.g. *asti hi śma madaya vah* *there is (something) for your intoxication, i.e. to intoxicate you* (i 37¹), *madaya somah* (sc. *asti*) *Soma (is for -) produces intoxication* (ŚB).

3. The dative is used, though rarely, in expressions of time like the English *for* e.g. *nunām na indra aparāya ca syah* *now and for the future mayst thou be ours, O Indra* (vi 33), *saṁvatsaraya sām amyate* *for a year an alliance is made* (MS).

a. The iterative compound *diva diva* *day by day*, though apparently dat. of *div*, is probably in reality meant for the loc. of the transitive *divā*.

4. Two datives connected in sense often appear together. This occurs in V. when an acc. is attracted by a dative infinitive; e. g. *vṛtrāya hāntave* = *vṛtrām hāntave* to slay *the* *truce* (cp. 200. A. 1 o a).

c. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e. g. *yāthā_īdām pāni-
l hyām avauśjanaya_āhāranty evām* just as they bring it for washing the hands (SB.). Two datives are here often found with the verb *sthā*, one expressing the purpose, the other the person affected by the action; e. g. *devebhyah paśavo 'nnādyayālabhāya na_atiṣṭhanta* the animals do not present themselves to the gods for food, for sacrifice (AB.).

5. The adverbial use of the dative is very rare: *kāmāya* and *ārthāya* for the sake of may be regarded as such; *kamacārāsyā kamāya* for the sake of unrestrained motion (SB.); *asmākāarthāya jajñise* thou hast been born for our sake (AV.).

Ablative.

201. The ablative, expressing the starting-point from which the action of the verb proceeds, may as a rule be translated by *from*. It is chiefly connected with various classes of words, but is also used independently.

A. In its dependent use the ablative appears with:

1. verbs a. expressing a local action, as *go, proceed, drive, lead, take, receive; pour, drink; call, loosen, ward off, exclude*; e. g. *iyur gāvo nā yavasād āgopah* they went like unherded *lure* from the pasture (vii. 15¹⁰); *vṛtrasya āvasāthād īṣa-
muṇah* fleeing from the snorting of *Vṛtra* (viii. 96⁷); *āsataḥ
sad ajāyata* from non-being arose being (x. 72¹); *abhrād iva
prā stanayanti vṛṣṭāyah* from the cloud as it were thunder the rains (x. 75¹); *tvām dāsyūmr ōkasa ājah* thou drovest the enemies from the house (vii. 5⁹); *bhujyūm samudrād ūha-
thuḥ* ye two have borne *Bhujyu* from the sea (vi. 62⁹); *dāśo
hiraṇyapiṇḍān divodāsad asāniṣam* ten lumps of gold I

have received from Divodāsa (vi. 47²³); āpād dhotrād utā potrād amatta he has drunk from the Hotr's vessel and has intoxicated himself from the Potr's vessel (ii. 37⁴); māruto yād vo divāḥ hāvāmahe (i) Maruts, when we call you from heaven (viii. 71¹); śūnāś oic chēpaṃ yūpād amuñcaḥ thou didst release Śunākṣepa from the post (v. 2⁷): yuyutam asmād ānirām ānivām ward off from us sickness and calamity (vii. 71²).

a. Examples from B are: vād dhāved annādyad dhāvet if he were to war, he would run away from his foe (TS.); śā rāthāt papāta he fell from his car. (SB.); divo vṣṣtir irta rain comes from the sky (TS.); ṛṣayaḥ kavaṣam aulūkaṃ somaḍ anayan the ṛṣaya led kavaṣa Aulusa away from Soma, i.e. excluded him from it (AB.); enaṃ asmal lokād anudanta they do it from them away from this world (AB.); tāsinnād ānasa evā grhṇiyat therefore he should take it from the car (SE.); kṣavāt purnāt śāena pariserūtaṃ kṛṇāti he buys the Parśvat from a long haired man for lead (SB.); śā evā enaṃ varuṇapaśān muñcati he releases him from the fetter of Varuṇa (TS.); suvargāl lokād yajamaṇo hiyeta the sacrificer would fall short of heaven (TS.). The two verbs, antār dha hia and mīhāntat oneself are used with the abl. in B. only: vājroṇa enaṃ suvargāl lokād antār dadhyāt he could exclude him from heaven with the bolt (TS.), agnir devébhyo m-lāyata Agni. reaccepted himself from the gods (TS.).

b. expressing rescue, protect; fear, dislike; transcend, prefer: verbs with the latter two senses as well as uruṣya protect. rakṣ guard, and rej tremble take this construction in V. only; pā and trā protect and bhī fear in both V. and B.; gopāya protect, bibhatsa be disgusted with in B. only; e. g. āmhaso no mitra uruṣyet may Mitra rescue us from distress (iv. 55⁵); śā nās trāsate duritāt he shall protect us from misfortune (ii. 128³); indrasya vājṛād abibhet she was afraid of Indra's bolt (x. 138⁵); prā sindhubhyo ririce, prā kṣitibhyaḥ he reaches beyond rivers and beyond lands (x. 89¹¹): sōmāt sutād indro avṛṇita vāsisthān Indra preferred the Vasiṣṭhas to (Pśādyumna's) pressed Soma (vii. 83²).

a. With bhī two ablatives are found, the one being the object feared, the other the action proceeding from it; e. g. indrasya vājṛād abibhed abhīśnāthaḥ she was afraid of

Indra's bolt, of its crushing (x. 138¹), i. e. that it would crush her; *asurarakṣasébhya āsaṅgād bibhayām cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment* = that they would attach themselves to them (ŚB.).

2. substantives when derived from, or equivalent to, verbs used with the ablative; e. g. *śārma no yaṁsan trivārūtham āmhasaḥ they shall grant us the protecting shelter from distress* (x. 66¹); *upa chāyām iva gḥṇer āganma śārma te vayām we have entered thy shelter like shade* (that protects) *from heat* (vi. 16¹), *rākṣobhyo vai tāṁ bhīṣā vācam ayachan they restrained their speech from fear of the demons* (ŚB.).

3. adjectives: in V and B comparatives and adjectives of cognate sense, when it means *than*, e. g. *ghṛtāt svādīyaḥ sufter than butter* (viii. 24¹⁰); *viśvasmād indra ūttaraḥ Indra is greater than every one* (x. 86¹); *jatāny āvaraṇy asmāt torn later than he* (viii. 96¹), *pūrvā viśvasmād bhūvanād abodhi she has awakened earlier than every being* (i. 123²); *pāpiyan āśvād gardabhaḥ the ass is noisier than the horse* (ŚB.). *brahma hi pūrvam kṣatrat the priesthood is superior to the warrior class* (PB.); *anyo va ayam asmad bhavati he becomes other than we* (AB.)

a. In B several local and temporal adjectives, *arvacina below*, *urdhva above*, *jihmā aśant*; *arvāṇo before*, *parāṇo after*; e. g. *yāt kim ca arvacīnam adityāt ubhau is below the sun* (ŚB.), *etāsmac cātvalad urdhvāḥ svargām lokām upōd akrāman upward from that pt they ascended to heaven* (ŚB.), *yajñaj jihma iyuh they (would) obliquely* (AB.), *daśa va etāsmad arvāṇas trivṛto, daśa paraṇcaḥ ten Tritris occur before it and ten after it* (AB.).

b. in B adjectives in *uka*, which with *bhu* are equivalent to *abhi*; e. g. *yajamanat pāśavo 'nutkramuka bhavanti the animals are not inclined to run away from the sacrificer* (AB.).

c. in B numerals, both ordinals and cardinals: with the former the abl. expresses the point from which the reckoning is made;

d. *isvaṇo ha āsmād dvitīyo va tritīyo vā brahmaṇatām abhyupastōḥ the (and) thou (in descent) from him can obtain Brahminhood* (AB.), with the latter it expresses the figure by which the complete number is defective; e. g. *ēkan nā śatām not a hundred by one ninety nine*.

Analogously with words meaning *incomplete* the abl. expresses the amount of the deficiency; e.g. *śkasṃād akṣārād ānāptam* (a verso) *incomplete by one syllable* (TS); *tesām alpakād evāgnir āsarpoita āsa* (then the altar) *was not completely piled up by a little only, i.e. was almost completely piled up* (SB.).

4. adverbs meaning *before, beyond, outside, below, far from, without* are used prepositionally with the abl. Those occurring in V. only are: *adhās below, avās down from, āre without, purās before*, in V. and B.: *ṛtō without, tīrās apart from, parās outside, pura before*; in B. only: *abhyardhās far from; bahis outside*. Cp. 177, 3.

a. In B. some other adverbs with a local or temporal sense; e.g. *dūrām ha vā asmān mṛtyūr bhavati* *death is far from him* (SB.); *tāsmān madhyamāc chaṅkōr dakṣiṇā pañcadaśa vikramān prā kramati* *he strides forward fifteen steps to the right of this middle peg* (SB.); *prag ghomāt before* (making) *the oblation* (AB.).

B. The abl. is used independently of any particular class of word to express the reason of an action in the sense of *on account of*; e.g. *ma naś tasmād énaśo deva rīṛṣaḥ* *let us suffer no harm, O god, on account of this sin* (vii. 89); *ānṛtād vāi tāḥ praja vāruṇo 'gṛhṇāt* *by reason of their guilt Varuna seized creatures* (MS.) Similarly in B.: *tasmād therefore; kasmāt wherefore?*

Genitive.

202. The genitive is a dependent case, being in its main uses connected with verbs and substantives, but also appearing with adjectives and adverbs.

A. With verbs the gen. has a sense analogous to that of the acc., but differs here from the latter in expressing that the action affects the object not as a whole, but only in part. It is used with verbs having the following senses:

a. *rule over, dispose of* always with *kṣi* and *rāj*, *nearly* always with *irajya* and *īś* (rarely acc.) In B. the only verb

with this sense taking the gen. is *īś* have power over; e. g. *ātha eṣāṃ sārva īśo then every one has power over them* (MS.).

b. rejoice in: always with *trp*, *pri*, *vr̥dh*; optionally with *kan* and *mad* (also inst. and loc.), and with the caus. of *pan* (also acc.).

a. In B. the only verb of this group taking the gen. is *trp* in a partitive sense; e. g. *ānnasya tṛpyati he refreshes himself with (some) food* (ŚB.).

c. take note of: always with 2. *kr̥* speak highly of and *ā-dhī* think about, care for; alternatively with acc.: *cit* observe, attend to, *budh* take note of; *adhi-i*, *-gam*, *-gā* attend to, care for; *vid* know about (with acc. know fully); *śru* hear (gen. of person, acc. of thing, heard). In AV. *kīrtaya* mention and *smṛ* remember take the gen.

a. In B. only three verbs of this class are thus construed: *vid* and *śru* as in RV., and *kīrtaya* mention.

d. partitiveness (while the acc. with the same verbs expresses full extent):

1. *eat, drink*: *aś* eat of, *ad* eat (almost exclusively with acc.); *pā* drink; *ā-vṛṣ* fill oneself full of, *vī* and *juṣ* enjoy.

a. In B. only *aś* and *pā* besides *bhakṣ* eat (in RV. with acc. only) take the partitive gen.

2. *give, present, sacrifice*: *dā* give of, *ā-daśasya* and *śak* present with; *pṛc* give abundantly of; *yaj* sacrifice (acc. of person, gen. of offering), e. g. *sómasya tvā yakṣi I will worship thee* (with a libation) of Soma (iii. 53²).

a. In B. *yaj* may be used without acc. of the person; e. g. *tásmād ājyasya evā yajet therefore he should sacrifice some butter* (ŚB.).

β. In B. several verbs having the general sense of giving and taking, not so used in V., come to be used with the gen. of the object in a partitive sense: *vap* strew, *hu* offer, *abhi-ghar* pour upon, *ava-dā* cut off some of, *ā-ścut* drip, *upa-str̥* spread over, *nī-han* (AV.) and *pra-han* strike, *vi-khan* dig up some of; *grabh* take of and in the passive be seized — suffer in (a part of the body); e. g. *ná cáksuṣo gr̥he he does not suffer in his eye* (MS.): *yó vācō gr̥hitāh who suffers in his voice* (MS.).

γ. In B. *anu-brū* *invite* is used with the dat. of the god and the gen. of that to which he is invited; e.g. *agni-sómābhyām médasó 'nu brūhi invite Agni and Soma to the fat* (ŚB).

c obtain, ask for: bhaj parturpate in (with acc. *obtain*); *bhikṣ beg for: ī and īd implore for* (generally acc. of thing as well as person); e.g. *tam imāhe indram asya rāyāḥ we implore Indra for some of that wealth* (vi. 22³); *iyate vāsu-nām he is implored for some of his riches* (vii. 32¹); also *ā-yu take possession of*.

a. Of these verbs *bhaj* remains in use in B. with gen. *have a share in* (with acc. *receive a share*).

f be one to as and bhu, with the gen. of the possessor in both V. and B. e.g. *asṇakam astu kévalah let him exclusively be ours* (i. 7¹¹), *athā abhavit kévalah sómo asya then Soma became exclusively his* (vii. 98⁷); *mānor ha vā ṛṣabha āsa Manu had a bull* (ŚB); *tasya śatam jāyā babbhuvuḥ he had a hundred wives* (AB).

B. The genitive is used with two classes of substantives

1. It depends on verbal substantives and is then allied to the gen. with verbs (especially those expressing possession)

a. The subjective gen., which is equivalent to the agent of the action expressed by the cognate verb, e.g. *uśāso vyūṣtan at the break of dawn* — when the dawn breaks, *apakramād u ha uvā_ṣam otād bibhayam cakāra he was afraid of their departure* (ŚB.) = that they would run away. It very often occurs with datives; e.g. *yajñasya sāmṛd-dhyai for the success of the sacrifice* (IS) — that the sacrifice might succeed

b. The objective gen., which is equivalent to the object expressed by the cognate verb, e.g. *yógo vājinah the yoking of the steed* = he yokes the steed, *pura vṛtrāsya vadhat before the slaughter of Vritra* (ŚB.) = before he slew Vritra. It often occurs with datives, e.g. *yājamanasya_āhimsāyai for the non-injury of the sacrificer* (MS.) = in order not to injure the sacrificer

o This genitive is common with agent nouns, especially those in *tr*, e.g. *rāyō dātā giver of wealth* (vi. 23¹⁰); *pūṣā paśūnām prajānayatā Pusan is the propagator of cattle* (MS). But in V. the agent nouns in *tr* with few exceptions take the acc. when the root is accented; e.g. *dātā vāsu one who gives wealth* (vi. 23¹¹).

2. The gen. commonly depends on non-verbal substantives. It may then have two senses

a. The possessive gen.; e.g. *veḥ parīṇam the wing of the bird* = wing belonging to the bird, *devānām dutāḥ the messenger of the gods*. It also appears with abstract nouns derived from such words; e.g. *ād id devanām ūpaśakhyām āyan then they came to friendship with the gods* (iv. 33) = then they became friends of the gods.

a. The gen. used with the perf. pass. part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B, e.g. *pātyuh kritā MS.* *thought (wife of) of thought* = the wife, thought of the husband.

β. The gen. is similarly used with the gerundive; e.g. *anyasya balikrḍ anyasya adyaḥ paying taxes to another, to be demanded by another* (B).

γ. The gen. is frequently used possessively where we would use a dative, e.g. *tasya ha putro pajñe* *son the father's* = a son was born to him (AB).

δ. The gen. is occasionally used for the dative with *śīad dhā* *belong and da g* in the AB. This use may have started from the possessive sense.

b. The partitive gen. expresses a part of the whole; e.g. *mitrō vai śivō devanām Mitra is the kindly one among the gods* (TS.). If the gen. is a plural of the same word as that on which it depends it is equivalent to a superlative; e.g. *sakhe sakhinam* *friend among friends* = best of friends (i. 30¹¹); *mantrakṛtam mantrakṛt* *best of composers of hymns* (B.).

a. This gen. is in particular used with comparatives and superlatives including *prathamā* *first* *caramā* *last*, &c), e.g. *uā pārā jigye katarās caandih* *not either of the two of them conquered* vi. 69³; *gardabhaḥ paśūnām bhārabharitamaḥ* *the ass is the best bearer of burdens among animals* (TS.).

a day and trīr aktōs three times a night; in B. dvīs twice and trīs thrice with samvatsarāśya, twice, thrice a year.

a. The adverbial use in V of the gen. in a temporal sense is perhaps derived from that with multiplicatives. *aktōs, kṣāpas and kṣāpās of a night; vāstos and usāsas of a morning*

Locative.

203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by *in, on, at; beside, among, in the presence of; to, into.*

A The loc. appears in a general and independent way in the following senses:

1. Place. a. concrete; e.g. *divī in heaven, pārvate in or on the mountain* (i. 32²), *sārasvatyām at the Sarasvatī* (iii. 23⁴); *yudhī in battle* (i. 8³), *samgrame id.* (SB.).

b. abstract: *asya sumatāu syama may he be in his good mood* (viii. 48¹); *tād indra te vāśe that, O Indra, is in thy power* (viii. 93⁴); *ya ādityānām bhāvati prāṇitau who is in the guidance of the Adityas* (ii. 27¹); *vajrasya yāt patane pādī śuśṇaḥ when upon the flight of the bolt Śuśna fell* (vi. 20⁷); *ghṛtakīrtau at the mention of (the word) ghṛt* (SB.).

2. Persons: e.g. *yāt kim ca duritām māyī whatever sin there is in me* (i. 23²); *pīpaya śā śravasā mārtyeṣu he abounds in fame among mortals* (vi. 10); *yat sthó druhyāvy anavi turvāśe yādau, huvé vam whether ye two are beside (with) Druhyu, Anu, Turvasa (or) Yadu, I call you* (viii. 10⁵); *vayām syāma vāruṇe ānagāḥ may we be guiltless in the eyes of Varuna* (vii. 87¹); *asmín puṣyantu gópatau let them prosper under this herdsman* (x. 19¹).

3. Time: here the loc. expresses that an action takes place within the limits of the time mentioned; e.g. *usāso*

vyūṣṭau at the flush of dawn; uṣāsi in the morning (in B. *prātār* is used instead); *dyāvi-dyavi every day* (not used in B.); *trīr āhan three times in the day* (in B. gen. only); *jāyato māsi-māsi he is born (once) in every (successive) month* (x. 52³).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e. g. *saṃvatsarā idān adyā vy akhyata ye have passed you of - now to day* (for the first time, in a year (i. 161¹³) *at the end of a year*; *tataḥ saṃvatsare pūruṣaḥ sām abhavat thence arose in (- at the end of a year a man* (ŚB. .

4. **Adverbially.** A few substantives and adjectives are thus used; e. g. *āgre* often occurs in the sense of *in front* and *at first*, appearing even in compounds (e. g. *agre-gā going before, agre-pā drinking first*); in ŚB. the loc. of *kṣiprā quick* is several times thus employed, e. g. *kṣipré ha yajamāno 'muṃ lokām iyāt the sacrificer would speedily go to yonder world*.

204. B. The loc. is connected with different classes of words by which it may be said to be governed.

1. It is specially connected with verbs expressing:

a. in V.: *rejoice in; grow, prosper; bless, injure in respect of; implore, invoke for* (i, hu); *receive from*; e. g. *viśve dovā haviṣi mādayadhvam do ye. O all-gods rejoice in the oblation* (vi. 52¹⁷); *tāviṣiṣu vāvṛdhe he grew in strength* (i. 52⁴); *yā eṣāṃ bhṛtyām ṛṇādhat sá jivāt he who will succeed in their support, shall live* (i. 84¹¹); *práva nas toké bless us in children* (viii. 23¹²); *mā nas toké ririṣaḥ injure us not in our children* (i. 114⁸); *agnīm toké tánaye śásvad imahe Agni we constantly implore for children and for grandchildren* (viii. 71¹⁰); *ádhā hí tvā hávāmahe tánaye góṣu_apsú for we invoke thee for offspring, cows, water* (vi. 19¹²); *devéṣu_ amṛtatvām ānaśa ye received immortality (among =) from the gods* (iv. 38⁴);

in V. and B.: *let share in (ā-bhaj)* and *struggle for (sprdh, rarely in V.)*; e. g. *yān ābhajo marúta indra some the*

Muruts whom thou, O Indra didst allow to share in Soma (iii 35¹); *ánu no 'yám prthivyám a bhajata let us have a share in this earth* (SB.); *ādityās ca ha va angirasaś ca svaro loko 'spardhanta the Adityas and the Angirasas struggled for (the possession of) the heavenly world* (AB.);

in B.: *request* (18), *ask* (prach), *call in question* (mīmāṃs); e. g. *sá ha 'iyám deveṣu sutyayam apitvām iye* *he requested from the gods a share in the Soma feast* (SB.); *te deveṣv aprchanta they inquired of the gods* (FB.).

b in V. and B.: *motion*, to indicate the place that is reached. The case may here be translated by *to, into, upon*. Such verbs in V. are: *go* (gam), *enter* (ā-viś), *ascend* (ā-ruh), *descend* (ava-vyadh) *fly* (arṣ, dhāv), *join* (sic, hu), *put* (dha, kṛ); e. g. *sá id devéṣu gachati* (i. 1¹) *that goes to (= reaches) the gods* (while devān gachati would mean *goes in the direction of the gods*), *yó mārtyeṣv it kṛṇóti devan* *who brings the gods to mortals* (i. 77); *viryām yajamane dadhāti* *he puts energy into the sacrifice* (TS); *ná va eṣā gramyóṣu paśusu hitaḥ* *he (is not placed among =) does not belong to the tame animals* (TS). In B. verbs meaning *to throw* at us especially common with the loc.

c. *desire*, to indicate the goal or object aimed at: *grdh* *be eager* *yat strike, a-śams hope*, e. g. *anneṣu jagrdhur* *they are eager for food* (ii 23¹), *divi evanó yafato* *the sound soars to heaven* (x. 75¹), *á tu na indra śamsaya góṣv áveṣu* *may give us hope, Indra, of cows and horses* (i. 29¹); *agnihotriṇi devāta ā śamsanto* *the gods place their hope in the maintenance of the sacrifice* for (MS.)

2. The loc. is also used to some extent connected with nouns:

a verbal nouns (substantives and adjectives) derived from verbs taking that case; e. g. *ná táśya vācy api bhāgó asti* *he has no share in speech* (x. 71¹); *sómo bhutv avapānoṣv abhagah* *let Soma be a participator in drinking bouts* (i. 136¹); *sutá it tvám nimíśa indra sóme* *thou art attached, O Indra,*

to the pressed Soma (vi. 28¹); *tāsminn evā etā nimīślatamā iva to him these (women) are most devoted* (ŚB.).

b. ordinary adjectives: in V. *priyā* and *cāru* *dear*; e. g. *priyāḥ sūrye priyō agnā bhavāti he will be dear to Sūrya, dear to Agni* (v. 37²); *cārur mitrō varuṇe ca dear to Mitra and Varuṇa* (ix. 61³); in B. *dhruvā firm*; e. g. *rāṣṭrām evā aśmin dhruvām akaḥ he has made the sovereignty established in him* (TS.).

3. The loc. is used with a few prepositions: in V. *ā* *in, at, on*, and (rarely) *āpi* *near, in*, and *ūpa* *near to, at, upon*, as well as the prepositional adverb *sācā* *beside, with*; in V. and B. *ādhi* *on* and *antār* *within* (cp. 176, 2; 177, 5).

Locative and Genitive Absolute.

205. 1. The absolute construction of the loc., in which the case is always accompanied by a participle, started from the ordinary use of the loc. Combined with a participle it came to be regarded as a temporal or qualifying clause where the case alone could not be employed. Thus beside *uṣāsi at dawn* could appear *uchāntyaṃ uṣāsi at dawn as it shines forth*, which then acquired the independent sense *when dawn shines forth* (i. 184¹). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in *vant* used absolutely is. *aśitāvaty ātithāv aśnyāt* (AV. ix. 6³⁸) *the guest having eaten, he may eat* (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as *jāté agnāu, stīrṇé barhiṣi, sūté sóme*, in which the loc. probably still has its ordinary sense; e. g. *vīśvam adhāg āyudham iddhé agnāu he burnt every weapon in the kindled fire* (ii. 15⁴); *yó áśvasya dadhikrávṇo ákārīt*

namiddho agnā¹ uśāso vyūṣṭau uho has honoured the sterid
Dudhikruan beside the kindled fire at the flush of Dawn (iv. 39'),
 possibly when the fire is kindled. In other examples the
 absolute sense seems more likely yād im enaṁ uśatō abhy
 avarsīt tṛṣṣāvataḥ prāvṛṣy āgatāyām when it has rained
 upon the eager thirsty ones, the rainy season having come
 (vi. 103'): especially in yān marutaḥ surya udito mādatha
 then ye, O Maruts, are exhilarated at the rising of the sun
 (v. 31'). Here sūryo could not be used alone,¹ while the
 loc. of time would be expressed by uditā suryasya at
 sunrise

a In B the absolute use with the perf. put pass. is much more
 frequent e.g. uditesu nāksatreṣu vācam vi sijati then do stars
 shine in he sets see his ice is sā enaḥ sva bhūtā yajate he sa
 then the morning is appeared is , kṛtē some maitravarunāya
 laṁdā n prā yachati when he Sonu has in the night he kindle the staff to it
 the Sonu priest TS) tāmad aṁdabhe purā, āyusah prāṇite
 bibhyati therefore he is frightened when he Sonu has dead he's here
 is The substantive has sometimes to be supplied e.g. sā hovaca
 he's cried, yād dhatē kuryāta tā kuruta, aṁdā aṁdā aṁdā
 the Sonu will be the Sonu dead 'a' a SB

Of the pres. part with the loc. in the absolute sense
 there are many examples in V. e.g. indraṁ pratār havā-
 maha indraṁ prayati adhvaré *Indra* ut introc early,
Indra when the sacrifice introc. (i. 16') sarasvatīm deva-
 yanto havanto sárasvatīm adhware tayamāne men d roled
 to the gods introc. *Sarasvatī*, *Sarasvatī* while the sacrifice is
 attended (x. 17) tā vam adya tav nparam huvema,
 uchintyam uśāsi so you two to day, so you two in future ut
 introc. when Dawn shine forth (i. 184')

a similarly in B vajramukhé yajñamukhe vā kriyāmaṇe yaj
 nam iāksam jighamsanti always when the commencement of the sacrifice
 being made, the Rikṣases suck to destroy the sacrifice (TS), some hanyā
 mame yajñō hanyate when Soma is destroyed the sacrifice is destroyed (TS ,

¹ Be aware the sense *you in the sun* would be unnatural, though the
 construction of mad with the loc. is normal (cp. 204, 1 a)

tāsmād agnioid vāṛṣati nā dhavet therefore the fire piler should not run when it rains (TS.); tāṁ etāt pratyāyatyām rātrau sāyam ūpātiṣṭhanta so then approached him in the evening when night returned (SB.).

2. The genitive absolute is unknown in V., but has already come into use in B. It arose from the possessive genitive which acquired an independent syntactical value when accompanied by a (pres. or perf. pass.) participle much in the same way as the loc. The substantive is sometimes omitted. Examples are: *tāsya alabdhasya sá vāg āpa cakrāma he being sacrificed, this voice departed (SB.); tāsmād apām taptānām phéno jāyato therefore, when water is heated, foam arises (SB.); sá etā vipruṣo 'janayata yā imāḥ skūyāmanasya viprávanto he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣaṁ ha uttiṣṭhatām uvaca while these stood up he said (AB.).* In the first three of the above examples the close relationship of the absolute to the possessive case is still apparent.

Participles.

206. Participles are of a twofold nature inasmuch as they share the characteristics of both noun and verb. In form they are adjectives both in inflexion and concord. On the other hand they not only govern cases like the verb, but also indicate differences of voice and generally speaking retain the distinctions of time expressed by the tenses to which they belong. They are as a rule used appositionally with substantives, qualifying the main action and equivalent to subordinate clauses. They may thus express a relative, temporal, causal, concessive, final, or hypothetical sense. The verbal character of participles formed directly from the root (and not from tense stems) is restricted (with certain exceptions) to the passive voice in sense, and to past and future time; while owing to their passive nature they are not construed with an acc. of the object, but only with the inst. of the agent or means.

207. The pres. part. is occasionally used in V. by analogy as a finite verb; e.g. *asmād aham taviṣād iṣamāṇa indrād bhiyā maruto rājamaṇaḥ* I (am) *fleeing from this mighty one, trembling with fear of Indra, ye Maruts* (i. 171⁴). This use does not seem to be found in B.

a. The pres. part. is used with the verbs *ī* go, *car* move, *as* remain, *stha* stand as auxiliaries to express continued duration in V. and B.; e.g. *viśvam anyō abhicāksāṇa eti* the other (Pūṣan) *goes on watching the universe* (ii. 40³); *vicakaśac candramā nāktam eti* the moon *goes on shining brightly at night* (i. 24¹⁰); *te 'nya gr̥hah paśāva upamuryā-maṇa iyuh* his house and cattle *would go on being destroyed* (ŚB.), *tvam hi . . . ōko vrtrā carasi jighnamanaḥ* for thou *art on killing the Vritras* (iii. 30⁴); *tā 'roantah śrām-yantaś ceruh* they *went on praying and fasting* (ŚB.), *ṛcām tvah pōṣam aste pupuṣvān* the one *keeps producing abundance of cows* (x. 71¹¹); *somam eva etat pibanta asate* they *thus keep on drinking Soma* (TS.), *ucchvāñcamana pr̥thivi su tiṣṭhatu* let the earth *keep on yawning wide* (x. 18¹); *vitṛmha-ṇas tiṣṭhantu* they *keep conflicting* (TS.)

208. The past passive participle in *ta* is very frequently used as a finite verb, e.g. *tatam me apas tad u tāyate* *my work is done and it is being done again* (i. 110¹), *na tvavaṃ indra kaś cana na jatō na janīyate* *no one is like thee, O Indra, he has not been born and he will not be born* (i. 81), used impersonally *śrāddhitam te mahatā indriyaya* *confidence has been placed in thy great might* (ii. 104)

Similarly in B. *istā devāta ātha katamī etā* the gods *have been seen*, but which are these gods? (TS.) also in subordinate clauses *tāsmiṇ yāi apannam, grāṣitām eva aśva tāt* *that it is of that kind, that I have known by him* (TS.)

a. The perf. pass. part. is not infrequently used with forms of *as* and *bhū* as auxiliaries constituting a periphrastic mood or tense in V.; e.g. *yuktās te astu dāksṇaḥ* let thy right (steed) *be yoked* (i. 82) *dhūmās te ketur abhavad*

divi śritāḥ the smoke, thy banner, (was raised =) arose to heaven (v. 11⁴).

b. Such forms (pres. and aor. ind. of *bhu*, impf. and perf. ind. and opt. of *as*) make regular past and present tenses and the opt. mood in B.; e.g. *bhūyasibhir ha_asya_āhutibhir iṣṭam bhavati by him sacrifice has been made with several offerings (AR.)*; *devāsuraḥ sāmyattā āsan the gods and Asuras were engaged in conflict (TS.)*; *tād vā ṛṣiṇam ānu-śrutam āsa that was heard by the seer (ŚR.)*; *tāsmād vidhṛtā ādhvāno 'bhūvan therefore the roads have been divided (TS.)*.

209. Future Participles Passive. There are six of these: one, that in *ayya* occurs in the RV. only; three, those in *enya*, *ya*, and *tva* in V. and in B.; two, those in *tavya* and *anīya* in V. (but not in the RV.) and in B. The commonest sense expressed by these verbal nouns is necessity; but various allied meanings, such as obligation, fitness, certain futurity, and possibility, are also frequent. Four of them are construed with the inst. of the agent (the gen. and dat. sometimes appearing instead), while the forms in *tva* and *anīya* are never found connected with a case.

1. The commonest of these gerundives is that in *ya*; *sadyo jāṇāno havyo babhūva as soon as born he became one to be invoked (viii. 96²¹)*. It often appears without a verb; e.g. *viśvā hi vo namasyāni vāndyā nāmani deva utā yajñīyāni vah all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 63²)*. The agent may be expressed by the inst., dat., or gen.; e.g. *tvām nṛbhir havyo viśvādhā_asi thou art always to be invoked by men (vii. 22⁷)*; *asmābhir ū nu pratīcākṣyā_abhūt she has become visible (by =) to us (i. 113¹¹)*; *sākhā sākhibhya idyaḥ a friend to be praised by friends (i. 75⁴)*; *yā ēka id dhāvyaḥ carṣaṇīnām who alone is to be invoked of men (vi. 22¹)*.

a. In B. the agent may be in the inst. or gen., but not in the dat.; thus *tismai deyam means to him gifts should be given (ŚR.)*. This example also illustrates the impersonal use of this gerundive in B.

is unknown to the RV. This gerundive is always without a verb, being only accompanied by forms of *as* or *bhu* in I. e. g. *bahu dēyam* to be killed (MS).

2. The gerundive in *tva* in the RV implies necessity or possibility and is often used in contrast with the past, but it is not found accompanied by a verb (as or *bhu*) or a noun expressing the agent, e. g. *ripavo hantvasah* the enemy are to be killed (in 30¹), *yó nautvāny anaman ny ójasa* who by his might bent that could be bent (in 21), *tad víśvam abhibhūr asi yaj jātām yac ca jantvām* thou surpassest all that has been born and that is to be born (VIII 89).

3. The only instance that seems to be expressed by the gerundive Possibility, is *śnátvām ulakām* to be killed in the battle of the SR. *nó asya anyád dhótva* as to *pranāt* to be killed in the battle of the Paurāṇika (M).

4. The gerundive in *ayya* found in the RV only sometimes appears accompanied by an agent in the inst. or the dat. e. g. *daksāyvo nr̥bhih* to be propitiated by men (129), *daksāyvo dasvate dama* a who is to be propitiated by the poor man in his house (114).

5. The form in *enya* almost restricted to the PV may be accompanied by an agent in the inst. e. g. *agnir ilényo gūa* Agni to be praised with song (179), *abhyayamsénya bhavatām manis̥bhih* be willing to be drawn near by the devout (134¹).

6. The form in *itva* is also found in B. this *vācām udyasam* *susitvānyam* to utter a prayer (RV 10.17.1).

7. The gerundive in *tavya* which is not found in the RV at all, occurs only twice in the AV. thus *na brahmano himsitavyah* a Brahmin is not to be injured (AV 1.15).

8. It is to be noted that it is used much in the same way as the form in *va*. Here it is also used impersonally and with the agent in the inst. e. g. *putro yājñayevitavyah* a son must be made (MS), *agnicita paksino ná kasitavyām* a Ignca should not be any part of (MS), *pasuvātana bhavitavyām* MS should act in the same way.

cattle (more literally - action should be taken by him as one following the manner of cattle)

6. The form in *anīya*, which is rare in both V and B., does not occur at all in the RV., and only twice in the prose of the AV. Expressing only suitability or possibility, and never used either with an inst. or impersonally, it has hardly attained the full value of a gerundive even in B.; e.g. *upajivaniyo bhavati* *he is one who may be subsisted on* (AV.), *abhicaraniya* *liable to be bewitched* (ŚB.); *āhavanīya* *suitable to be offered to* (AB.)

Gerund or Indoclinable Participle.

210. The forms of the gerund ending in *tvī*, *tvā*, *tvāya* (cp. 163) and in *ya* or *tya* (164) are synonymous, expressing an action that is past before that of the finite verb begins. It regularly refers to what is regarded as the subject of the sentence, e.g. *gudhvi tamo jyotiṣā uṣa abodhi* *having hidden away the darkness, Dawn has awakened with light* (vi. 80), *yuktvā hāribhṛyam upa yasād arvak* *having yoked (them) may he come hither with his two bays* (v. 10¹), *striyaṃ dr̥ṣṭvaya kitavaṃ tatupa* *having seen a woman it pains the gambler* (x. 31¹¹) - *the gambler, having seen a woman, is pained*, *pibā niṣādyā* *drink, after having sat down* (i. 177¹), *yó hanti sátram abhitya* *who slays the foe after having attacked him* (ix. 55¹)

a The usage in B is similar, e.g. *támat suptvā prajāḥ prā budh-yanto* *therefor creature an etc after having sep'* (B), *tām haṇenau distvā bhīr viveda* *him an him fear o etc him haṇy o n him he bewar used* SB. The gerund is, however, here found to be constituted in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part pass in *tavya* or *ya* used predicatively as a finite verb, e.g. *agnihotraḥāvanim pratāpya hāsto 'vadhéyah* *his ha id (13) 'o it put into it (by the holder after having heated the fire sacrificer's)* (MS.) Still looser is the connexion in such sentences as the following. *té paśāva ōsadhīr jagdhvā apāḥ pītvā tāse* *osā rāvaḥ sām bhavati* *the teasts having eaten the plants and drunk water—*

then this vital sap arises (SB) then acquire this vital sap. The past sense of the gerund is often emphasized by the particle *ātha* then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause, e.g. *adithyēna vāi devā istivā tānt samād avindat* *after the gods had sacrificed with the rite of the celestial reception, discord came upon them* (SB), similarly with the verb *man think* : *etād vāi devāḥ prāpya raddhvā, iva, amanyanta* *'the gods, 1 + 11 obtained 'tis, th ought that th u had as good as won* (SB).

b. The gerund in *am*, which is always a compound, and the first member of which is nearly always a preposition, expresses a simultaneous action performed by the subject of the finite verb of the sentence. Being a cognate acc. used adverbially it is only beginning to be used as a gerund in late V, e.g. *tantrām yuvatī abhyakrāmam vayataḥ* *the two maidens leave the web while going up to it* (AV.).

a. In B. it has become common, e.g. *abhykrāmam juhōti* TS., *1 + 1 + 1 take approaching (the fire)*. This gerund is sometimes used with *as*, 1, or *car* to express continued action, e.g. *tō parapātam asata* *they kept flying away* (MS).

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (*in order to*) or a consequential (*so as to*) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case. e.g. *indrāya arkām juhvā sām aṣṣje, virām dānāukasaṃ vandādhyai* *for Indra I with my tongue adorn a song, to praise the bountiful hero* (i. 61⁷); *tvām akṛṇor duṣṭārītu sāho viśvasmai sāhase sāhadhyai* *thou didst display irresistible power to overcome*

every power (vi. 1¹); áva sya sūra ádhvano ná ánte 'smin
 nó adyá sávane mandádhyai unyoke. (O hero, as at the end
 of a journey, to delight in this our Soma pressing to-day (iv. 16²);
 ábhūd u pārām étave pánthā the path has appeared, to
 (enable us to) go to the farther shore (i. 46¹); á no nāvā
 matinām yátām pārāya gántave do ye two come to us with
 the boat of our hymns, to go to the farther shore (i. 46¹); indram
 codaya dátave maghām urge Indra to give bounty (ix. 75¹);
 indram avardhayann áhaye hántavā u they strengthened
 Indra to slay the dragon (v. 31⁴); á ta otu mánah pūnah
 jīvāse jyók ca sūryam drśó let thy spirit return (to live =)
 that thou mayest live and long see the sun (x. 57¹); śrīste śfñge
 ráksaso vinikṣe he sharpens his horns in order to pierce the
 demon (v. 2¹); sadyás cin máhi dāvāno to give much at
 once (viii. 16²); pra yád bhúradhvo suvitāya dāvāne
 when ye proceed to give welcome (v. 59¹); amitran pṛtsū
 turvāne to overcome foes in battle (vi. 46¹); átha ūpa prā
 aid yudhūye dāsyum then he advanced to fight the demon
 (v. 30¹). tav asmábhyam drśāye sūryāya pūnar dātām
 āsum may these two give us back our breath that we may see
 the sun (x. 11¹); devó no átra savitā nú ártham prāsavid
 dvípat pra cātuspad ityai here god Savitr has now urged on
 our bipeds, on our quadrupeds to go to their work (i. 124¹);
 ábodhi hótā yajáthaya devān the priest has awakened to
 worship the gods (v. 1²).

b. The dat. inf. not infrequently depends on a particular
 word in the sentence, e.g. tá vam vástūni ūsmasi gā-
 madhyai we desire to go to those abodes of you two (i. 154⁶);
 dādhyvir bháradhyai strong to carry (vi. 66¹); cikid nāśayá-
 dhyai understanding to destroy (viii. 97¹); agnīm dvēṣo
 yótavái no gṛñimasi we implore Agni to ward off hostility
 from us (viii. 71¹); té hí putráso ádīter vidur dvēṣāmsi
 yótave for those sons of Aditi know how to ward off hostilities
 (viii. 18²); tvām indra sravitavā apās kaḥ thou, O Indra,
 hast made the waters to flow (vii. 21⁶); vidyāma tāsya te

jarádhyaí *he charist of you two* (I purpose) *I make* (vi 67¹), á va ausijó huvádhyaí sámśam *'the son of Uśi (intends) to proclaim your praise* (i 122²)

3 In B the inf in tavái has three uses. 1 with a final sense, e.g. tam píś haratí yo sya sártyas tasmái startavai *he huris it in order to shd d un tim uh is to l sicut l in tyut* AB. 2 predicatively with ná often with a passive sense sometimes impersonally, e.g. ná vai yaúś iva mántavái *it is not ol just l l l a s i n f i e* ŚB, ná pura sártyasya udeśor mánthitavái or *gr all in ub j n e l e f i e s m s e* MS, tásmad eténa śáśru ná káritavái *unf cu sh l l n e s l e d y h n* MS. 3 with a pass sense after an acc governed by áha uvaca and bruyat e.g. agnau páristarítava áha *he says tht the fire i 'e c d l e t* MS, gopalan sámhvavitáś uvaca *he s t h a l i* *herds shld l c l h e p l i* SB. 4 aśavám ánetavai bruyat *then h sh ul l o r l e* (124) *e l o g* SP. Pith pā however the inf depends on th inf al i i i i p i l i s t l i j l e h i s e

2 Accusative Infinitive.

a The form in am is used to supplement statements containing a verb of going on in dependence on verbs meaning *be able* (arh, aś, śakí *ni h* (vaś) or *I know* (vid) e.g. upo emi cikituso vipśelam *I go to the use to inquire* (vi 86¹); iyéthi barhíś asadam *thou l u t a o m 'o s e a t t h y s e l f o n t h e s t r a w* (iv 9¹), śakéna tva sanudham *we c o u l d b a b l 'o k i n d l e t h u* (i 91), sa veda deva anamam devan *he, the god, l n o w s* (how) *to guide kille the gods* (iv 5)

b In B this form of the inf appears only in dependence on the verb arh, vid and śh when the verb intim l with the negative ná e.g. avarundham ná śáśkrutí *n l l i p l e t* MS

b The inf in tum in the RV expresses the purpose with verbs of motion¹ and also appears in dependence on the verbs arh *be able* and ei *intend*, e.g. kó vidvámsam upa gāt prástum etat *who has gone to the use man to ask him this* (i 164¹), bhuyo va dátum arhasi *or thou canst ask more* (v 79¹).

¹ The use of this inf is restricted to dependence on such verbs as the Latin supine in *it*.

mā no madhya rīṅgata śyur gāntoh *injure us not (in the midst of =) before our reaching old age (1. 89')*

a. In B the abl inf is found with prepositional words only. It usually occurs with **ā** *till* and **purā** *before*, both the subject and the object being in the gen. The object may, however, by attraction be in the abl., and a predicate is in the acc. e.g. **ā sūryasya ūdetoh** (MS) *'till the sun's rise* **ā tīrnām dogdhoh** (SB) *'till the milking of three cows* **ā mēdhyad bhāvitoḥ** *'till becoming pure* **purā sūryasya ūdetoh** *'before the sun's rising* (MS) *'before the sun rises*, **purā vāgbhyah sampravāditoh** *'before the uttering* (PB) *'before the voices are uttered*. The abl form is also sometimes used with the prepositional adverbs **purāstad** and **arvāc** *before* e.g. **purāstad dhótoh** *'in earlier times* (MS) **arvācnam jāntoh** *'long ago* (MS).

The gen form occurs only in dependent clauses **āśvarā** *able* the object being in the acc. sometimes by attraction in the gen. and the predicate in the nom. e.g. **āśvarā ātim ātoḥ** *'he can take in' mists' etc.* To **tā śvarā yājñamaṇam himsatoḥ** *'she can injure the sacrificer'* (MS) *'O lion! yajñamaṇam is sacrificed'* **tāto dīkṣitih pīmano bhāntoh** *'hence the sacrificer can see'* (SP).

4 Locative Infinitive

The only 1st forms to which a genuine inf. use (cp. 167 f.) can be attributed are the few in **saṃ**. These supplement the general statement of the sentence or depend on a particular word in it and (like the form in **dhyai**) express an intention or exhortation (with the ellipse of a verb in the 1, 2, or 3 pers.), e.g. **vi nah pathās citana yāstave asmabhyam viśva āśas tarisani dī** *'you can go up for us the path to sacrifice, (for us etc.) that we may conquer all regions* (iv. 27), **nayistha u no nesāni, pārṣisthā u nah pārśāny atī dviśāh** *'he best guides to guide us, the best leaders to lead us through our foes* (x. 126') **tad va ukthāsya barhāṇā indrāya upastṛṇṣaṇi** *'this song of praise (I will) spread out with power for you! Indra* (vi. 44'); **priyām vo ātithim grṇṣaṇi** *'do ye entertain your dear guest* (vi. 15'); **ījanām bhūmir abhi prabhuṣaṇi** *'(let) Earth assist the sacrificer* (x. 132')

TENSES AND MOODS.

212 Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are

1 *as* and *bhū* *be* the pres., impf., and perf. are formed by *as* the fut. and 1st by *bhū* alone. In its proper sense *bhū* means *to become* (originally *to grow*), but unless opposed to *as be*, it has the same sense as the latter the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the 1st, e.g. *yamo va idam abhūd vād vayam smah* *I am & he is become the* *hū he are* (1S). It also appears in the impf. *ya vimusa asams tuh śarkara abhavan* *what were sparks become grow* (MS).

2 *dhav* and *sr* *run* in the RV. occur the plup. *adadbavat* and the pres. *asartī*, in B. the pres. *dhavati* the impf. *asart* and the perf. *sasara*.

3 *paś* and *drś* *see* the former appears in the pres. only the latter in the 1st, fut., and perf. only, *khyā* *see* is used in the same tenses as *drś*, but as opposed to the latter means *to see*.

4 *bru* and *vac* *speak* the former is used in the pres. tem. only, the latter in the 1st fut. perf. (V has also the pres. *vivakti*).

5 *han* and *vadh* *slay*, the former has the pres., impf. fut. perf. only, the latter the 1st only.

In P. a few additional pairs of roots supplement each other in a similar way. Such are *śi* and *ghra* *eat* and *vi* and *śi* *eat* *ga* *eat*, *prā* and *pra* *present* *śad* and *śi* *eat*.

Present.

A. In V. a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B. this multiplicity is for the most part lost.

The only type here showing any development is that in **ya**, which tends to have an intransitive sense. Such present stems are formed in B from more than a dozen roots that do not form it in the RV.; e.g. **tāpyati** *grows hot* (RV. **tāpati**).

1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.

2. In the RV. the simple pres. is sometimes employed of past actions in narration to add a new statement in a vivid manner, e.g. **parutrā vītrō aśayad vyāstaḥ: amuyā śāyānam āti yanti** *apah Vitrū lay scattered in many places over him as he thus lies the waters flow* (i. 32⁷).

This use does not seem to occur in B.

a. **purā** *formerly* is used with the pres. to indicate an action which has extended through the past down to the present; e.g. **kvā tani nau sakhyā bābhuvuh, śacāvahe yād avrkām purā cit** *where has that friendship of us two gone, inasmuch as we have hitherto associated unoffensively* (VII. 48); **sa ha agnir uvaca atha yau mām purā prathamam vajatha kvā aham bhavanīti** *so Agni said now that you have hitherto honoured me at the sacrifice as the first where shall I be?* (SB.)

a. In B **purā** is also used without reference to the actual present from the speaker's point of view, to express a previous stage in typical conditions; e.g. **aho'a vā eśā purā bhavati yadā ovāṇenam pravṛṇitē 'tha hōte** *he is previously a non-Hit, as soon as he chooses him then he is a Hit* (SB. **ānaddhaiva vā ayaśātah purā jānam bhavati** *previously his origin is as it were uncreated* (SB.)).

b. **sma purā** with the pres. ind. expresses that something used to happen in the past; e.g. **saṃhotrām sma purā nārī sāmānam vāśva gachati** *formerly the woman used to go down to the common sacrifice or the assembly* (x. 86¹⁰).

a. The same usage is common in B with **ha sma purā**; e.g. **nā ha sma vāi purā agnir āparaśuvrknam dahati** *formerly Agni used not to burn what was not cut off with the axe* (TS). Here, however, the **purā** is

much more usually omitted, *ha sma* alone expressing the same sense, especially often with the pres perf *aha*, e.g. *etād dha sma vē aha naradāh* (MB) *as regards this Narada used to say* (The AB uses the pres and the impf with *ha sma* in the same sense.) The particles *ha sma* which originally only accompanied it, have thus acquired, when used alone, the sense which is inherent in *purā* only.

The pres ind. is also sometimes used for the fut. as the *ubh*, e.g. *aham apī haumi jati ha uvāca* *he said I too will show him* (SB), *indraś ca ruśamīś ca amśam prasyetaṃ yataro nau purvo bhumim paryoti sa jayati jati* *Indra and Rusaṃa proposed a wager whichever of us shall go round the earth first shall win* (PB).

Past Tenses

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. In that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present, if it is regarded as concluded before the present by the present perfect. It can express both these senses when accompanied by the adverbs *purā* *prithy* and *nunam* *now*, e.g. *purā nunam ca stutāya śaṇam pasprdhro* *the praises of the sages have run together in past times and (do so) now* (VI 34'), *śāśvad dhi va utibhir vayam purā nunam bubhujmah* *we have constantly enjoyed you and (do so) now* (VIII 67'), the same sense appears with the adverb *sātra* *always*, e.g. *tubhyam brahmaṇi gira indra tubhyam sātra dadhire* *you gave to thee prayers O Indra to two songs have always been offered (and still are) except them knowledge* (IX 51'). But even without a particle this double sense is not infrequently apparent.

ná sôma indram asuto mamada (vii 26) *unpressed Soma has not (in the past) intoxicated Indra (and does not now),*
na bhoja mamrur na nyartham iyur. ná riṣyanti na vyathante ha bhojáh *the liberal have not died (and die not), they have not fallen into calamity (and do not now) the liberal are not injured and water not* (x 107) **indra . . ubhé á paprau ródasi mahitva** *Indra has with his greatness filled (and still fills) the two amlas (iii 31)*

a Thus a number of perfects (since their action includes the present) can be translated by the present, as is indicated by their often occurring by the side of actual present forms. Such perfects are formed from verbs meaning to know, be pleased, see or afraid, stand, sit, lie, rest upon, hold fast, bathe, possess, own, possess, surpass, prosper, become, shone once, etc., **kva idanim suriyah kaś ciketa** *where is not the sun* (x 113) **yan na indro juṣṣe yac ca vasti** *but Indra lies from us and that he deceives* (iv 22), **ka isate, tujyáte, ko bibhaya** *is he (and) afraid who is afraid* (i 51) **na methote na tasthatuh ita** *(night and morning) dush not at all* (i 113), **vane-vane śrīṣṭe takṣasi va** *it is that he is blessed* (x 91) **yatha jvami pithivi mahi dadhara jman vanaspatin eva dadhara te manah a** *has great earth holds this trees so he held his* (x 60), **na te purve nā aparaso na viryam nutanah kaś cana āpa** *not earlier men, not future men, no men of the present (he attained) equal the heroism* (x 42), **pra hi riksa ójasi divo ántobhyas pari, ná tva vivyaca raja india parthivam** *thou extendest beyond the ends of the earth thy might, the terrestrial space does not contain thee* (vii 55) **indriena śuśuve nibhur yas te sunóti** *through Indra he who presses (Soma) for thee prospers in men* (vii. 32^c) **sed u raja ksayati carsaninam, arān na nemih pari ta babhuva** *he rules as long over men he encompasses the world* (ta) *as the filling the spoils* (i 32), **bhadra dadṛkṣa urviya vi bhasi, ut te śócir bhanavo dyam apaptan** *brilliant*

thou appearest, thou shinnest afar, thy light, thy beams, have shot up to heaven (vi 64²)

l Other perfects, which sum up past action but exclude the present, may be translated by the present perfect, e.g. *vat sim agas cakrmā tat su mrlatu ubhatero sin ve have committed let him forgive that* (i 179), *ya vrtrahā paravati sana nava ca cacyuvé, ta samaatsu pra vocata ubhāt old and he leads the Vrtta slayer has set going in the distance, the seer proclaim in the assemblies* (viii 45²), *uvasa usa uchao ca nu Ditiā ha glushad (in the past) and she shall dash now* (i 1²), *kim aga asa varuna jyostham, yat stotaram jñānamsasi sakhayam what has this not sin been (in my past life) that thou askest to slay the priest thy mind* (i 16²), *iyus to yo purvataram apaśyan vyuchantim usisim martyasah, o a u] to yanti yó aparisu paśyan o mortals have gone who see looking the earlier dawn, for are coming who shall see her in the future* (i 113¹).

The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the pres. perf. e.g. *a no yatam divas pari putrah kanvīya vam ihā susava somyām madhu come to us from the son of Kanva he has pressed for you the Soma mad* (viii 8¹). This use of the perf. comes very near that of the aor. The distinction seems to be this: in the above passage the perfect means come because the Soma has been pressed for you; the aor. would mean come because of the fact that the Soma has just been pressed for you.

d The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the pres. perf. It occurs thus beside the aor. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vrtta fight the poet *īya ajayo gā ajayah sura sōnam; avasrajah sartave sapta sindhun thou didst win the lion thou didst win the Soma, O hero, thou didst let*

will be born to me for one night then too (as you say) if there will be born (SB), yādi purā samsthānad dīryeta₂ adyā varsivati₂ iti brūyād, yādi sāmsthite svo vra-tā₂ iti bruyat (i. the vessel) *should be broken before the complete on of the sun etc., he won't say it will ruin to-day if it has not completely broken yet, it will rain tomorrow (MS), yārhu vava vo mayā₂ artho bhavita, tarhy eva vo ham punar agantasmī* *when you will see it of us, then on that particular occasion I will come back to you (AB)*

a Sometimes this form is used to express not that an action will take place at a definite time but that it will take place with certainty e.g. *sā₂ eva₂ ayam adyā₂ āpi pratisthā₂, sū₂ n eva₂ āpi ato₂ dhi bhavitā₂* *this is he, not to-day, and not to-morrow certainly (SB)*

A. Imperative.

215 The only pure impv. forms are those of the 2. 3 sing. and 3. pl., represented by *bhava* and *bhavatāt*, *bhavasva*, *bhavatu*; *bhavantu*, *bhavantam*. The forms later regarded as imperatives of the 1 pers. *bhavam*, *bhāvava*, *bhāvama* are subjunctives (cp 131) while the 2. 3 du and 2 pl *bhavatam*, *bhavatam*, *bhavetham*, *bhavetam*; *bhavata*, *bhavadbhvam* are injunctives (cp 122 a α)

a The impv. does not express commands only, but also a desire in the widest sense such as a wish, a request, advice, a direction e.g. *devaṇi iha₂ a vaha* *bring hither the gods (i. 11')*, *ahelamano bodhi₂ be not angry (i. 24')*, *manam₂ asya śirṣaṇi chuddhi₂ cut off the hairs of his (MS)*, *vṛkṣe navai₂ prati badhniṣva₂ tie the ship to the tree (SB)*, *pra₂ vana aśnotu sugtutih₂ may the hymn of praise reach you two (i. 17')*, *banta va₂ ōko vettu₂ come let one of us nod out (SB.)*

b The sphere of the ordinary impv. is the present, it may, however, still be used for the later of two opposed actions e.g. *vāraṃ vṛṇisva₂ atha me punar dehi₂ choose a boon and then give it me back (TS)*. The form in *tād*, however, has a tendency in V to express the more remote future, and in B. does so distinctly; e.g. *iḥā₂ eva mā₂ tiṣṭhantam abhyēhi₂ iti bruhi₂, tam tu na agatam pratiprā₂*

brutat tell her come to me as I stand here, when she has come you shall (then) tell it us (SB). As this form is only active, the subj. takes its place in middle verbs: thus tam vrnīṣva = do thou choose it (now) as opposed to tam vrnīṣai choose it then (SB).

A The genuine impv. seems never to be found in negative sentences, thus it never appears in V with the prohibitive particle mā which is used with injunctive forms only and in B almost exclusively with the aor. inj. It is employed in positive principal clauses only (e.g. ví no dñehi yātha jīvamaṣ huṁ u tar'uc na / loc SB). An subordinate clause with ind. subj. or very rarely opt. may precede or follow; e.g. yáḥ tvīm dutám vaparyāti, táṣva sma pravatā bhrāvaḥ he promotes (if) him who will do it a new career 12^a, sām viduṣu naya go anusāṛati / he leads (if) them (the cows) to pasture 13^a, idám me haryata váo yāsyā tātēma tarāva śatām himah q'ad a sept this was (if) men the force of which we possess a hundred (if) 14^a. In such periods the form with ind. would regularly be used in B.

B The RV has a number of 2nd sing. forms made with va added directly to the root, which are clearly imperative (as indicated by the u-learn, generally accompanied by imperatives sometimes by subjunctives and imperatives e.g. ā dñebhir jahi yāksi ca / m

14^a). The 3rd sing. forms are annexed to the RV in passages borrowed from it (except satai AV vi 110^a) and they are restricted to positive principal sentences.

B Injunctive

Formally this mood corresponds to an unaugmented past tense (including the 2nd 3rd du. and 2nd pl. as represented by ut bhávataṁ, bhavataṁ, bhavata, mid bhavetham, bhavetam, bhávnadhvam, which later came to be regarded as imperatives). Its use constitutes one of the chief difficulties of Vedic grammar and interpretation, because it cannot always be distinguished from the subjunctive (e.g. gamat might be the subj. of a-gan or the inj. of a-gamat) or from an unaugmented indicative (e.g. cárah might be = a carah). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing

which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions *yád* and *yadá*.

a. The first person expresses an intention the execution of which lies in the power of the speaker; e.g. *índrasya nú víryāṇi prá vocam* *now I will proclaim the heroic deeds of Indra* (i. 82¹). Sometimes, however, the execution depends on another; e.g. *agnim hinvantu no dhīyas: tóna jama dhānam-dhanam* *let our prayers urge Agni through him we shall assuredly win booty after booty* (x. 156¹).

b. The second person is used exhortatively, very often beside an impv.; e.g. *suga nah supathā kṛṇu; pūṣann ihá kratúm vidadh* *do thou make fair paths for us easy to traverse; O Pusan, here procure us wisdom*; *adyá no deva savih saubhagam, pára duṣvāpnyam suva* *to day, O god, procure us good fortune, drive away evil dream* (v. 82¹). A parallel opt. is much less common; e.g. *eténa gātum vido nah: á no vavṛtyāḥ suvitāya* *by reason of that find for us the path mayst thou bring us to uelshin* (i. 173¹).

c. The third person also is used exhortatively, very often beside an impv., e.g. *sómam votu vásaṭkṛtīm; agnir juṣata no girah* *let him come to this Vasaṭ call: may Agni accept our songs* (vii. 15¹), it is often accompanied by a 2. sing. impv.; e.g. *áridám barhír yajamānasya sída: áthā ca bhūd ukthám indrāya śastám* *seat thyself upon this straw of the sacrificer, and then may the hymn be sung to Indra* (iii. 38¹). It appears less frequently with the subj.; e.g. *úpa brahmāṇi śṛṇava imá no, áthā te yajñás tanvè vayo dhāt* *mayst thou listen to these our prayers, and then let the*

sacrifice bestow vigour on thyself (vi 40⁴) A parallel opt is not common, e.g. *pāri no hoti rudrāsya vrjyāh, pāri tvesāsya durmatir mahi gāt uoukt that the dust of Rudra pass us by let the great malevolence of the impetuous one avoid us* (ii 33¹⁴)

d The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv sense, e.g. *ima havya jusanā nah let them accept these oblations of cows* (vi 52¹¹), the preceding verse has the regular impv *jusantam yujyam payāh let them accept the suitable milk*

In negative sentences the inj is the only mood (with the exception of the single opt form *bhujema*) with which the prohibitive particle *mā* can be used e.g. *ma na indra para vrnak do not O Indra abandon us* (iii 97) *viśvayan ma na a gau let not any swell up things come near us* (vii 50¹), *ma tantuś cheda let not the thread be cut* (ii 28) The aor form is commoner than the impt form in the RV, but its relative predominance has greatly increased in the AV

e The inj not infrequently expresses a future case like the subj (215 c) in two types of sentences

1 in positive interrogative sentences, e.g. *kó no mahya aditye punar dāt who will give us back to great Aditi* (ii 21) The subj itself is here sometimes found beside it, e.g. *kada martam aradhasam pada ksumpam iva sphurat, karta nah śuśravēd gnah then will he spurn the misguiding mortal like a mushroom with his foot when will he hear our sons?* (i 81⁸)

2 in negative sentences with *nā* e.g. *yam aditya abhi diuho raksatha, nēm agham naśat ulom, O Adityas, we protect from harm, him misfortune will not reach* (viii 47¹)

a In B the use of the inj in positive sentences has almost entirely disappeared. The SB, however preserves several examples e.g. *kravan aśat let it refrain etc.* It is also sometimes in subordinate clauses especially with *nēd* e.g. *nēd idām bahirdhā yajñād bhāvat let it be cut from the sacrifice*

On the other hand the inj is very frequent in negative sentences,

in which it constantly appears with *mā* in the vast majority of cases in the *aor* form. Only a few examples of the *impl.* form occur: *mā vadhadhvam* *let us not* 1S; *ma bibhīta* *do not* AB, *kīrbisam nu ma yātayan* *let them not* *press it as a fault* AB, and from the perfect: *mā susuptbāh* *sleep not* SB.

C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is *will*, while that of the opt. is *wish* or *possibility* (this mood being therefore alternatively called *optative* or *potential*). This distinction appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs *han* *strike*, *kr* *make*, *su* *press*, *bru* *speak*. With the opt. on the other hand appear: *ji* *conquer*, *tr* *overcome*, *sah* *conquer*; *aś* and *naś* *obtain*, *vid* *acquire*, *iś* *be master of*; *sac* *be associated with*; *a vṛt* *attract* (to the sacrifice); *śak* *be able*; *mad* *be happy*, *rdh* *prosper*; *paś* *hurry to see*; *as* *be* (with predicates such as *prosperous*, &c.); also certain sacrificial verbs: *idh* *huddle* (with the co-operation of the gods), *dās* *worship*, *vac* and *vad* *speak* (effectively), *vidh* *serve*, *sap* *plea-se = obtain the favour of* (a god), *hū* *call (= bring hither)*.

1. The meanings expressed by the different persons of the subj. are the following:

The first person declares the will of the speaker; e.g. *svastāye vāyūm upa bravāmahai* *for welfare we will invoke Vayu* (v. 51¹²). It is often accompanied by the particles *nū* and *hānta*; e.g. *prā nu vocā sutēṣu vām* *I will now praise you two at the libations* (v. 69¹). The 1. du and pl. may also express an exhortation to another to share an action with

future in sense, being then usually opposed with *nūnām* or *nū* to another verb: *ūd u śyá devāḥ savitā . . asthāt : nūnām devébhyo ví hí dhāti rātnam* *god Savitr has just arisen he will now distribute bounty to the gods* (ii. 38¹); *uvāsa_ uśā uchāc ca nū* *Uruu has flushed (in the past) and she will flush now* (i. 48³). Sometimes there is no opposition; e.g. *ā ghā tá gachān úttarā yugāni, yātra jāmayāḥ kṛṇāvan ūjāmi* *there shall come those later generations when those who are akin will do what befits not kinsmen* (x. 10¹⁰).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed: e.g. *vr̥ṇisva_ ity abruvan :* so 'bravin. *maddevatya_ eva samid asad iti* *they said who so a boon; he replied the fire shall be served to me* (MS.); *nā_ abravīd. vāram vr̥ṇai, khātāt parabhaviṣyānti manye . tāto mā parā bhūvam iti ; purā to samvatsarā āpi rohad ity abravat* *she said I will make a condition, I think I shall perish in consequence of leprosy let me not perish. He replied let her the lapse of a year for me, if the wound shall heal up* (TS); *devās tau asapan svena vaḥ kiskunṣ vajreṇa vr̥ścan iti* *the gods cursed them (the trees) they had destroyed you with your own handle, with a bow* (TB.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. *śr̥ṇāi iti śaramāyaṇi barhīr bhavati* MS., *the liver is made of reeds with the intention, I shall destroy him the adversary*.

2. The syntactical employment of the subj. is twofold.

a. It appears in principal sentences:

a. with interrogatives either the pronoun or the adverbs *kathā* *how?* *kadā* *when*, and *kuvīd*; e.g. *kim u nu vaḥ kṛṇavāma* *what, pray, shall we do for you?* (ii. 29³); *kathā mahé rudriyaya bravāma* *how shall we speak to the great Rudra-host?* (v. 41¹¹); *kada naḥ śuśravad girāḥ* *when will he hear our prayers?* (i. 84¹). *kuvīd* nearly always accentuates the verb (which is thus treated as in a subordinate clause); e.g. *aśvinā sū ṛṣe stuhi : kuvīt te śrāvato hāvam* *the Aśvins praise well, O seer. shall they hear thy call?* (viii. 26¹⁰).

In B. first persons only seem to be met with in this use, and an interrogative word is sometimes lacking

β. In negative sentences with *nā* *not*; e.g. *nā tá naśanti*;

ná dabhāti tāsakarāḥ *they perish not; no thief shall (can) harm them* (vi. 28¹).

In B **ná** is similarly used; e.g. **nā₁ atō 'parah kās canā naha śārīrena₂ amhō** 'not from me ^{nā₁ is n} one shall be immortal with his body (SB). Once only, in a compound, is the subj. used with **mā** **akamām₁ mā mā nī padyasat₂** *you shall not approach me in future against my will* (SB).

b. In dependent clauses the subj. is used either with a negative or with relatives (pronominal or adverbial):

α. in a final sense with the negative particle **néd** *that not, lest*. The antecedent clause has either an ind. or an impv.; e.g. **hotrād abhām varuṇa bibhyad ayam, néd evā mā yunajann atra devah** *fearing the office of Hotr O Varuna, I went away, lest the gods should appoint me thereto* (x. 51⁴); **vy uchā duhitar divo ma ciram tanutha apah, nēt tvā stenām yatha ripum tāpatī suro arcīṣa** *shine forth daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray* (x. 79³).

In B the antecedent clause has either an ind. or an opt., e.g. **ātha yān ná prēksate, nēn ma rudro hināśad iti n u** *the reason, why, he does not look is lest Indra should injure him* (SB). **tān ná dadbhūḥ khaded, nēn ma idām rudriyam dato hināśad iti** *he should not chew it with his teeth, lest this 'hut' belongs to Indra (anno) his 'elf'* (SB). A gerundive in the antecedent clause has also been noted in the AB.

β. in relative clauses.

1. such a clause normally precedes if it contains a supposition determining the sense of the principal clause; the latter usually has an impv., not infrequently a subj., seldom an inj. or ind., e.g. **yō nah pṛtanyad, āpa tām₁ tam id dhatam** *whoever shall combat us, him do ye two slay* (i. 132⁰). **yās tūbhyam dāśan ná tam amho aśnavat uho shall serve thee, him no distress can reach** (ii. 23⁴); **utā nūnām yād indriyām kariṣya indra pāumsyam, adyā nakīṣ tād ā minat** *and what heroic, manly deed thou, Indra, shalt now do, that let no one belittle to-day* (iv. 30³), **yāsmāi tvām sukṛte jātaveda, u lokam agne krṇāvah syonām, sā rayim**

naśate svasti the righteous man for whom thou shalt procure,
 (1) *Agri Jataredas, a comfortable place, he obtains riches for*
wellfare (v 4¹¹)

In B the use of the subj in relative clauses is similar, but here the subj is by far the commonest form in the principal clause, the impv and ind sometimes omitted being rare e.g. *tany abru van vāram vṛnamahai yād āsurāṇ śāyama, tān nah sahā* *asad iti* *trej-sat ut* *it mah a candi n* *what is shall win fr m the āsuras that* *hille ut in m n* *I* *ya tva kās ca upayit tustīm evā* *śava* *ut ete* *hille m n* *are so st* *shill yād vīndasai tat to 'gnihotrām* *kurmah* *that to* *hall frl th* *ut* *hall mke thy frctle on* (VS), *tād vāi sāmṛddham yām devāḥ sadhāve kārmane jusāntai* *let m lee* *z,* *is exallnt if h* *is shall be pl* *z* *such tim fr* *z q* *tuor* SB In the last example the relative clause exceptionally follows

2 The relative clause follows if it expresses a final or consequential sense (*in order that, so that*) arising from the principal clause, the latter usually has an impv but sometimes an inj, opt or ind, e.g. *sam pusan vidusa naya, yō añjasa anuśāsati, ya eva idam iti bravat* *also rule us,* *O Pusan n th u nise* (guide) *who shall at once direct us and* *who shall say* *here* *is* (vi 34) *asmahhyam tad rādha ā gat, śam yat stotrābhya apaye bhavati* *let that wealth come* *for u* *what shall be e ble* *ing to thy priars and thy linsman* (ii 38¹), *tad adva vacan pīthamam māyīya yonā* *asu* *rañ abhi deva usama* *I would today think of 'that as the* *first* (point) *of my speech whereby* *ut gods shall overcome the* *Asuras* (x 53¹) *imam bibharmi sukrtam te ankuśām yēna arujasi maghavañ chapharujah* *I bring to thee this* *well fashioned weapon* (with which =) *in order that thou shouldst* *break the hoof breaker* (x 44) The subj of these relative clauses sometimes comes to have a purely future sense, e.g. *o (-a_u) té yanti yé aparisu paśyan* *those are coming* *who in future days will see her* (i 113¹¹)

In B this type of relative clause with the subj is rare, e.g. *yān ma dhunavat tān me kuruta* *pr* *ure fr me th* *it which shu refre h me* SB, *hanta vayām tāt sṛjāmahai yād asmān anvāsad iti* *come let us create* *what shall come after u* SB

γ. with relative conjunctions :

1. **yád**, which, if the clause is determinative, means *when* ; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt. ; the conjunction means *in order that, so that*, if the dependent clause is final or consequential, the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e. g.

if **yád** = *when* **uṣo yád adyá bhānuna ví dvārāv ṛṇávo divah, prá no yachatad avṛkám** *O Dawn, when to-day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter* (i. 48¹), **yád adyá bhāgám vibhájasi nṛbhya, uṣo devo no átra savita dāmuna ānāgaso vocati suryaya** *when thou shalt to-day distribute a share to men, O Dawn, god Savitṛ the house friend, shall declare us guiltless to Surjit* (i. 123¹); **yád va āgah puruṣātā kārāma, má vas tasyam api bhuma** *when we shall commit a sin against you after the manner of men, let us not have a part in that (shaft) of yours* (vii. 57¹); **yád didyāvah pṛtanāsu prakrīḥ, tāsya vam syāma sanitara ajéh** *when shafts shall play in battles, of that conflict of yours we could be the winners* (iv. 41¹).

if **yád** = *in order that, or so that*: **sá a vaha dovátatiṃ yaviṣṭha, śárdho yád adyá divyám yájāsi** *so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day* (iii. 19¹); **tavéd u taḥ sukṛtáyó 'sann utá práśastayaḥ, yád indra mṛtáyāsi-nah** *these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us* (viii. 45¹); **ná papāso manamahe, yád in nv indraṃ sákhāyam kṛṇévamahi** *we deem not ourselves wicked (so) that we can now make Indra our friend* (viii. 61¹). In such posterior clauses the **yád** sometimes comes to express the content of the principal clause ; e. g. **ná te sakhā sakhyám vaṣṭy etát, sálakṣmā yád viṣurúpā bhávāti** (x. 10¹) *thy friend wishes not this friendship, that she who is of the same type (= akṣm) shall become of a different kind (= not akin)*. This **yád** may

once be translated by *till*: **kiyāty ā yāt samāyā bhavāti yā vyūṣūr yās ca nūnam vyuchān** *in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth* (i. 113¹⁰).

In B. the subj. is rarely found in these clauses with **yād**; e.g. **tāt prapnuhi yāt te prāṇo vātam apipādyatai** *attain this that your breath shall transfer itself to the wind* (SB.).

2. **yātra** when seems not to occur in V. with the subj. when it is a genuine conjunction (that is, when it is not equivalent to the loc. of the relative pronoun).

In B., however, it is found with the subj. in the sense of a future perfect: e.g. **yātra hōtā chāndasaḥ pārāṃ gāchāt, tat pratiprasthātā prataranuvākām upā kurutāt** *when the Hotr shall have got to the end of the metre, then let the Prati-prasthātṛ start a Prataranuvāka* (SB.).

3. **yāthā** with the subj. as an antecedent clause means *as*, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of *in order that*, *so that*, the principal clause containing either a demand (generally impv., occasionally inj., opt., or gerundive) or a statement (ind. pres. or aor., act. or pass.). Examples of the first use are: **yāthā hotar mānuṣo devatata yājāsi, evā no adyā yakṣi devan** *as thou canst, O priest, worship at the divine service of man, so do thou for us to-day worship the gods* (vi. 4¹). This use does not seem to occur in B. Examples of the second use are: **gṛhān gacha gṛhāpatu yātha** *go to the house that you may be mistress of the house* (v. 85²); **idanim āhna upavācyo nṛbhiḥ, śrēṣṭham no atra drāviṇaṃ yāthā dādhat** *at this time of day he is to be addressed by men that he may here bestow on us the best wealth* (iv. 51¹); **mahatām ā vrñimahi vo, yāthā vāsu nāsāmahai** *we implore the favour of the great, in order that we may obtain riches* (x. 36¹¹); **idāṃ pātram apāyi mātṣad yāthā saumanasāya devām** *this bowl has been drunk up, in order that it may exultate the god to benevolence* (vi. 44¹⁰). The negative in such clauses is **nā** or **nū**.

a In B the usage is similar the principal clause here contains either an impv or a subj, e.g. *tatha me kuru yathāśāhnam imām aśnam jayam so arisya te me thā t l me c 11* (this is not AB), *sam dham nu sām dadhavahai yātha tvām evā pravisaṇti* (you let us to make an agreement in order that I may enter into thee) (MS).

4 *yadā* when, with the subj (pres or aor), which then has the value of a fut perf is regularly antecedent the principal clause containing an impv or a subj, e.g. *śrīam yadā karasi jatavodo, atha im enam pari dattat pitṛbhyah* when thou shalt have met him (died), then deliver him to the fathers (x 16^b) *yada gachaty asunitim etam, atha devānam vaśanir bhavati* when he shall have gone to that purd world, then he shall become a part to the god (x 16^d). *yada kada ca ahīro* seems to give the verb the same sense *yada kada ca sunavama somam, agnis tva dutō dhanvaty acha* whenever we shall have pressed soma (and) shall have taken to thee as a mesenger (iii 53).

a The usage of B is the same *pr sā yadā tum utisvardha, ātha karām khatva tāsyam ma bibharasi* I shall have engraved that (vesel) then having taken it you shall carry it (SB).

5 *yadī* if with the subj generally precedes the principal clause which contains an impv or a subj (usually) in opt, or an ind (sometimes to be supplied), e.g. *yadī stōmam mama śravad samakam indram indavo mandantu* if he shall hear my praise, let the deities of ours glorify Indra (viii 1^a) *yajama devau yadī saknavama* we will adore the gods if we shall be able (ii 27), *yadī prati tvam harvāb* . *upa ena jayema* if thou shalt accept (it) gladly we might thereby win the waters (v 21^b) *indra ha varuna dhésthā, yadī sōmanh madayate* Indra and Varuna (are) the most liberal if they shall delight in the Soma offerings (ix 41³).

a In B the subj with *yadī* is very rare as example is *yadī tvā otāt punaś brāvatas, tvām brutat* if he shall say this again to thee, (it) he will say (SB).

6 *yād* so long as occurs twice with the subj in the RV. . *asānukṛtyam apunaś cakara yat suryamāsa mitha ucca-*

rātaḥ *he has once for all done what is invincible so long as sun and moon alternately shall rise* (x. 68¹⁰), **vásiṣṭhaṃ ha varuṇo . . řṣiṃ cakāra . . yan nu dyavas tatanan, yád uśásah** *Varuṇa has made Vasiṣṭha a seer, so long as the days shall extend, so long as the dawns* (vii 88⁴) In B **yad** does not occur.

§ The subj. is sometimes used in an antecedent clause with **ca** in the sense of *if*, which is then treated as a subordinate conjunction and accretes the verb, e.g. **indraś ca mṛṣayati no, na nah paścād agham naśat** *if Indra shall be gracious to us, no evil shall afterwards touch us* (ii 41¹¹).

1. Optative or Potential

216. 1 The meaning of the opt. is predominantly a wish, which is modified according to the person of the verb.

The first person which is very common, expresses the wish of the speaker generally addressed to the gods, e.g. **uśas tam asyaṃ yaśasam řayim** (*O Dawn, I would obtain that glorious wealth* (i 92⁴), **vidhoma te stómaih** *we would worship thee with songs of praise* (ii 9³), **vayaṃ syama pátaḥ rayinam** *we would be lords of riches* (iv. 50¹).

In B the sense of the first person is similar, but its occurrence, owing to the nature of the subject matter, is far less common e.g. **vise ca kátriya ca samá lam kuryam** *I would like to eat exactly sixteen* (i 20¹).

The second person is much less common. It is almost exclusively used to express a wish or a request addressed to a god, e.g. **ṇe mitravatuna hotraya vavṛtyaḥ** *pray bring Mitra and Varuṇa to our oblation* (vi 11¹), **tya me havam ā jagmyatam** *so pray do ye two come to my call* (vi. 50¹¹); **prá su na ayur jivase tīretana** *do ye pray, extend fully our allotted span that we may live* (viii 18⁻). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt., e.g. **dhiṣṇvá vajraṃ rakṣohatyaya: sasahiṣṭha abhi spṛdhah** *take the bolt for*

the slaughter of the demons: mayst thou overcome our foes (vi. 45¹⁶); *imām mo samidham vaneḥ; imā ū śū śrudhī girāḥ pray accept this my fuel; graciously hear these songs* (ii. 6¹).

In B. the second person is used almost exclusively in wishes; e.g. *aamin yajamāne bahvyaḥ syāta may you be numerous beside this sacrifice* (SB.).

The third person is used in the three different senses of wish, precept, or supposition; e.g. *mīdhvām asmākam babhūyāt may he be bountiful to us* (i. 27²); *imām amṣtam dūtām kṛtvā mātṛyaḥ this immortal the mortal should make his messenger* (viii. 23¹⁰); *prṇānn apir āprṇantam abhi syāt the friend who bestows would prevail over him who does not bestow* (x. 117⁷). In the sense of a supposition (regarded as possible or probable) the opt. seldom appears independently, but often in an apodosis.

In B. it is common in all three senses: expressing a wish; e.g. *apāt-uh syāt may he be benefactor of cattle* (TB.); a general precept (where a gerundive may also be used); e.g. *kṣāume vāsāna agnim ā dadhiyātām, té adhvaryāve dāya wearing linen garments the two should lay the fire the two (garments) should be given to the Adhvaryu* (MS.), a supposition in the apodosis of periods, but seldom independently; e.g. *na asya tāṃ rātrim apó grhān prā hareyur, āpo vai śāntiḥ: śamāyeyur eva* (MS.), *they should not during that night bring water into his house; for water is extinction they would thus extinguish (if they did this)*. The protasis in this example must be supplied.

2. The syntactical employment of the optative is two fold:

a. it appears in principal sentences (for the most part retaining the sense of a wish) with interrogatives, either the pronoun or the adverbs *kathā how? kadā when?* and *kuvid*; e.g. *kāsmā devāya haviṣa vidhema what god would we worship with oblation?* (x. 121¹); *kadā na indra rayā ā daśasyeḥ when wouldst thou, O Indra, bestow riches upon us?* (vii. 37¹); *kuvīt tutujyāt sātāye dhiyaḥ (i. 148⁶) would he not stimulate our prayers for gain?* (cp. p. 354, 2a). A possibility is sometimes thus repudiated; e.g. *kād dha nūnām*

ṛtā vādanto āṇṛtaṃ rapema how could we now speaking righteous words utter unrighteousness? (x 104)

In B the optative with interrogatives may express a wish, precept, possibility or the repudiation of a suggestion e.g. *kathāṃ nu prajāyeya* how should I propagate myself? (SB \), *yamini eva purvam samset* he should first pronounce the formula addressed to Yamini (AB \), *kim māma tātah syat* (SB \) what would then accrue to me if I did this? *kas tād ādriyeta* who would pay attention to that? (SB \)

a. The opt appears in negative sentences with *na* not, sometimes *nu* *cid* *neti*. The sense is either optative or potential; e.g. *na riṣyema kadā cana mā / ue necei suffer harm* (vi 54'), *nu cin nu vayōr amṛtaṃ vi dasyet* may the nectar of Vayu never fail (vi 37); *na tad devō na martyas tuturyad yaṇi prāvṛddho vrsabhaś cakara* no god, no mortal could surpass what the mighty bull has done (viii 96'). The only opt form with which the prohibitive *ma* occurs is *bhujoma* *ma* *va* *ōno* *anyakṛtaṃ bhujoma* may we not suffer before you for a sin done by others (vi 31).

In B the opt is used with *nā* to express either a general prohibition or a potential sense e.g. *tā vā etān vrataṃ nā āṇṛtaṃ vaden, nā mamsām aaniyat* this is his as he knows not to speak the truth he should not eat meat *nā enaṃ dadhukriyāva canā pavayam kriyat* Dadhukriyāvan himself could not make him pure (MS \)

b. In dependent clauses the opt is used with relatives (pronominal or adverbial):

a. such a clause having a determining sense, usually precedes. This type is very rare in V. e.g. *suryāṃ yō brahmā vidyāt, sa id vadhuyam arhatī* a priest who should know Surya deserves the bridal garment (x 85 4)

In B on the other hand clauses of this type which always imply a supposition, are very common. The opt here expresses a precept or a potential sense, the principal clause most often has the opt. also, e.g. *yām dvīṣyāt, tām dhyāyēt* whom he may hate, he should think of (TS \), *yo vā imām alābheta, mucyeta* *asmāt papmānah* he who were to offer this bull, would be delivered from this sin (TS \). In the principal clause a gerundive occasionally appears or the verb *to be* has to be

supplied; e.g. *yó rāṣṭrād āpabhūtaḥ syā. tāsmai hotavyā* *this should be offered for him who should be aspired of his kingdom* 'TS.'; *yasya agnayo gramyepa agninā sandahyeran, ka tatra prāyaścittih* *if any one's fires should be united with a village fire, what expiation (is) there?* (AB.).

β. the relative clause, if it has a final or consequential sense (*in order that, so that*) follows. The principal clause contains an impv., a subj. or an opt.; e.g. *revātir naḥ sadhamāda indre santu yābhir mādema* (i. 30¹⁵) *let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhāsatho rayim yēna samātsu sāhiṣīmāhi* *bestow wealth on us (by which =) that we may be victorious in battles* (viii. 40¹); *yāyā āti viśva duritā tārema sutārmānam ādhi nāvam ruhoma* *we would ascend the rescuing ship (by which =) that we may cross over all misfortunes* (viii. 42³).

In B. final relative clauses with the optative are rare.

γ. with relative conjunctions:

1. *yād* *if*: in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur); e.g. *yād agne syām ahām tvām, tvām vā ghā syā ahām. syūṣ te satyā ihā asīṣaḥ* *if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled* (viii. 44²³); occasionally the fulfilment of the condition is expected; e.g. *yāc chuśruyā imām hāvaṃ durmārṣaṃ cakriyā utā, bhāver āpīr no āntamaḥ* *if thou shouldst hear this cull and shouldst not forget it, thou wouldst be our most intimate friend* (viii. 45¹⁸). The temporal sense of *when* with the opt. seems to occur only once in the RV. (iii. 33¹¹).

In B. (as in V) *yād* with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (*yādī* with opt. being used when it is expected); e.g. *sā yād bhidyeta ārtim āroched yājamānaḥ* *if it should be broken, the sacrificer would fall into calamity* (TS.). The infinitive with *īśvarā* may take the place of the opt. in the principal clause; e.g. *yad etām śamsad īśvaraḥ parjanyaḥ varṣtoḥ* *if he were to repeat this (formula), Parjanya might not rain* (AB.). Sometimes the

verb (opt. of *as be*) is omitted in the apodosis. The opt. with *yád* here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. *yán máṃ pravīṣeṣ kīṃ ma bhuñjyaḥ* (TS.) *if you were to enter me, of what use would you be to me?* (afterwards he does enter Indra).

α. *yád* with the opt. in the final sense of *in order that* is very rare; e.g. *yán nūnám áśyám gátim, mitráśya yāyam pathā* *in order that I might now obtain a refuge, I would go on the path of Mitra* (v. 64¹).

β In B. *yád* with the opt. in the sense of *that* is frequently used after *áva kalpate* is suitable, *út sahati* endures, *iccháti* desires, *véda* knows, *yuktó bhavati* is united, in posterior clauses; e.g. *ná hí tád avakálpate yád bruvát* for *it is not fitting that he should say* (SB), *ná vá ahám idám ut sahe yái vo hótá syám* (SB) *I cannot endure this that should be (I cannot be) your Hótá*; *tád dhy óvá bráhmanena, eṣṭávyam yád brahmanavaro áśyát* for *that is to be aimed at by the Brahmin, that he should be proud* (SB); *svayám vá etásmái devá yuktá bhavanti yát sādhu vádeyuh* for *the gods themselves are intent on this, that they should say what is right* (SB.); *kás tád veda yád vratapradó vratám upotsinacet* for *who knows (this that, whether he who hands the fast milk (should add) náda (fresh milk, to it* (SB.). In the SB. *íśvará* also is used with this construction (in other Brahmanas with the infinitive only) to express a possible consequence (though the *yád* is nearly always omitted); e.g. *párah amád yajño bhúd iti, íśvaró ha yát tatha, eva syát* *the sacrifice has turned away from him it is possible that this should be so* (SB.). Otherwise the phrase regularly appears in the form of *iti, íśvaró ha tathá eva syat*, perhaps because *íśvará* came to be regarded as a kind of adverb *possibly this might be so*.

γ. In B. *yád* introducing a clause with the opt. accompanied by *ná* and ending with *iti*, dependent on a verb of fearing or similar expression, is equivalent to *lest*; e.g. *devá ha vái bibhayám cakrur yád vái nah . . asurarakṣasāni, imám gráham ná hanyúr* *iti the gods feared lest the Asuras and evil-spirits should destroy this draught* (SB.), *Indro ha vá ikṣám cakre yán má tán na, abhibhaved iti* *Indra pondered fearing, lest that should conquer him* (SB.).

2. *yádi* *if* with the opt. does not occur in the RV. and AV. at all, and only once in the SV.

In B. it is very common, expressing a condition the fulfilment of which is assumed (while *yád* with opt. implies non-fulfilment of the condition). The clause with *yádi* generally precedes. The apodosis has:

a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e. g. *yádi purá samsthánād díryeta₁ adyá var-
ṣisyati₁ iti brūyāt* if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); *yadi na śaknuyāt* so 'gnaye puroḥāśam nir vapet if he should not be able to do so, he should offer a cake to Agni (AB.). The precept occasionally has a potential sense; e. g. *yády ékatayīṣu dvayīṣu vā₁ avagáched, aparódhukā enam
ayuh₁ (MS.)* if he (the banished man) should return after one or two libations, they might exclude him from the sovereignty (but not if he returns at the conclusion of the ceremony).

β. *īśvará* with the infinitive; e. g. *īśvaro ha yady apy anyo
yajeta₁ atha hotāraṃ yaśo 'rtoḥ* even if another should sacrifice (instead of him), it is possible that fame should come to the Hotṛ (AB.).

γ. a gerundive; *sa yadi na jāyeta, rākṣoghnyo gāyatriyo 'nūcyāḥ* if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

δ. an ind. (sometimes omitted if it is a form of *as be*); e. g. *tasmād yadi yajña ṛkta ārtiḥ syād brahmaṇa eva ni
vedayante* therefore if at the sacrifice there should be any failure with regard to a Ṛc verse, they inform the Brahman priest (AB.); *yadi no yajña ṛkta ārtiḥ syāt, kā prāyaścittiḥ* if we shall have an accident at the sacrifice in regard to a Ṛc verse, what (is) the penance? (AB.).

ε. The difference between *yád* and *yádi* with the opt. may be illustrated by the following example: *yán no jāye-
yur imā abhyúpa dhāvema, yády u jāyema₁ imā abhyupá
vartemahi₁ iti* if they were to conquer us (not to be assumed), we should take refuge with these (friends), but if (as is to be assumed) we should conquer, we could again betake ourselves to them (MS.).

3. *yáthā* used in V. only in the sense of *in order that*, generally following the principal clause, which contains an impv., an inj., or an ind.; e. g. *āpa víśvāñ amitrān nudasva,
yáthā táva śárman mādema* drive away all foes that we may rejoice in thy protection (x. 131¹); *tváyā yáthā grtsamadāso
.. úparāñ abhí syūḥ, sūribhyo grṇaté tád váyo dhāḥ* bestow on the patrons and the singer this blessing that through thee the Grtsamadās may be superior to their neighbours (ii. 4⁹);

ā dāivyā vṛṇīmahé 'vāmsi, yāthā bhāvema mīlhuṣe ānagāḥ *we implore the divine aids that we may be sinless before the gracious one* (vii. 97²).

α In B. yāthā with the opt. has two uses : α in antecedent clauses in the sense of *as, as if*, with a correlative meaning *so* in the principal clause, which contains an opt., an ind., or no verb, e.g. yāthā₁eva ohinna neur bandhanāt plaveta₂, evam eva te plaveran *just as I boat cut from its fastening would drift, so they would drift* AB); sā yāthā nad yāi pārām parapāsyed evām svāśya₁ āyusaḥ parām pára cakhyan *as if he were looking across to the farther bank of a river, so he saw the end of his life from afar* (SB.), 4tho yāthā bruyād etān me goṇāya₁ti tadrg evā tát then it is so as if he were to say *would this for me* (IS.).

β in posterior clauses in the sense of *but, so that*, e.g. ūpa jānīta yāthā₁iyām punar agāche₂ dīḥ p fad out here she could come but SB., tát tāttha₁evāhotai yānu yāthā₂ agnim iyiveyat nen cit. *to be so poured but it may be so the fire* MS.

4. yātra and vada are not found with the opt. in V., and yārhi does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of *when*.

α. yātra besides having the sense of *when, in case*, often seems to mean *at the moment when* as seen as the principal clause has the opt. or the ind. e.g. marutām saptakapalam nir vaped yātra vid rájānam juyāset *he should offer a cake to the Maruts in case the people were to oppress the king* MS., sā yātra prastuvāt tát etani jāpet *as soon as he (the priest) begins to say he should utter the Viles or j mantras* SB..

β yadā as seen as seems often to imply that the action of the opt. should be assumed to be past, it seems always to be followed by átha *then*, e.g. sā yadā samgrāmām íāyed átha₁andraguām nír vapet *as soon as he may have won a battle, he should sacrifice to Indra and Agni* (MS.).

γ. yārhi *when* is generally followed by the correlative tárhi *then* in the principal clause, which usually has the opt. also, e.g. yārhi prajāḥ kaúddham nigācheyus, tárhi navaratrēna yajeta *when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights* (TS.).

5. céd *if* is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yādi with which it may interchange, e.g. etām céd anyāsma anubruyās, táta evā te siraś obhidyam *if you were to communicate this to another, I would cut off your head* (SB.).

Precative

217. This form which occurs in the RV and AV in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts, e.g. *yó no dvéṣty adharah sas padista may he who hates us fall to the ground* (iii 53²). When a negative is used it is *na*, e.g. *bhāgo me agno sakhyé na mrdhyah may my good fortune, O Agni, not relax it (thy) friendship* (iii 54²¹).

In B the precative is almost restricted to verbs of prayer formulae quoted and to periphrastics of the formulae, e.g. *bhūyasām ūtarām sāmām kriyaṇām ita gīvaṇi lāksma kuryat* *let us that I may do this from the sky to the earth* (i 103) *hanti d the mark of the cow* (MS) *satām hima ita satām varṣāni nyasām ity evā etād aha* *by the stream as in a hundred years as the earth it may be hundred years*.

SB It is however sometimes found in genuine prose narrative also, e.g. *sā ha vak prapṣatim uvaca śhavyavid evā abhām tubhyam bhuyasām* *she said to him that I must be better to you than I am* (i 103) *tām aspad dhivā dhiya tva vadhya* *she him Agni will bring, let her they may let her with repeated delirium* (i 103).

Conditional

218 In V the conditional occurs only once (RV. ii 30²) in a somewhat obscure passage though the form *abharisyat* used after a past tense appears to mean *would take away* (in place of the future which would have been used after a present tense).

In B the conditional is once found in a single interrogative sentence *tāta evā aya bhayām viṣaya kśānad dhy ābhoṣyat* *that up to the farthest of the earth will it be able to feed* (SB). Otherwise it occurs only in compound sentences.

It usually in both prose and apodosis of conditional sentences expressing what might have happened in the past but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by *yád* usually by *yádi* and, e.g. *sá yad dha āpi mukhad ādrosyan, ná ha evā prāyaścittir abharisyat* *if soma had at the house out of the mouth of the priest he would have been expelled* (SB) *yádevām ná āvaksyo murdhā te vy apaśisyat* *if you had not so humbled, you would have killed him* (SB) *pādaḥ te mlasyatam yádi ha ná āgamīyah* *if the foot had fallen down if you had let me* (SB).

a. When *yád* is used with the opt. the supposed condition refers to the present (216).

2. in relative clauses dependant on negative principal clauses containing a past tense (always of *vid find*); e.g. *sá tád evá ná_avindat prajāpatir yád ahoṣyat Prajapati found nothing that he could sacrifice (MS.); sá vái táṃ ná_avindat yásmāi taṃ dáksinām āneṣyat he found no one to whom he should give this sacrificial fee (TB.).*

3. in a clause introduced by *yád* *that* dependant on a negative (or equivalent) clause; e.g. *cirāṃ tán mone yád vásaḥ paryādbāṣyata he thought it too long (that =) till he should put on the garment (SB.) = he thought the time was not short enough till he should put on the garment.*

APPENDIX I

LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Present Indicative (PR.), Subjunctive (SB.), Injunctive (IN.), Optative (OP.), Imperative (IPV.), Participle (PT.), Imperfect (IMP.); Perfect (P.); Pluperfect (PP.); Aorist (AO.), Precative (PRC.), Future (FT.), Conditional (CO.), Passive (PS.) Present, Aorist Past Participle (PT.), Gerundive (GD.), Gerund (GD.); Infinitive (INF.), Causative (CS.), Declensive (DS.) Intensive (INT.)

The Roman numerals indicate the conjugational class of the verb; P. signifies that the verb is conjugated in the Parasmaipada active only, Ā that it is conjugated in the Atmanepada middle only.

amś atham, V. • PR. aśnóti; SB. aśnávat; IPV. aśnótu; PT. aśnurvánt. II. anámśa and anaśa; anaśmá, anaśá, anaśur; anaśé; SB. anaśāmahai; OP. ānaśyam; PT. anaśāná; PR. also aśa, aśatur, aśur; Ā. du. aśathe, aśate. AO. root: Ā. 3. s. aśta, pl. aśata; INT. aśta, pl. aśata; OP. aśyat, PRC. 3. s. aśyas (-aśyas-t); S. SN. akṣat; A. aśet. INT. aśtave.

akṣ muldute, V. • PR. IPV. akṣnuhí. II. 1. r. ākṣaṇá. AO. 1. s. akṣiṣur.

ac bend, I. : PR. ácati. IPV. 2. s. aca; acasva. PS. acyáte; PT. acyámāna; INT. acyánta; PP. akna (B.) GD. -acya.

aj dñe, I. : PR. ájati, ajate; SB. ájani ájasi, ájati; OP. ájeta; IPV. ajatu; 1. r. ajant. INT. ajat. PS. 'ajyate; PT. ajyamāna. INT. 'aje.

añ mount, VII. • PR. anakti, añkté; SB. anavat; IPV. añdhi (= añgdhi), anáktu; PT. añjánt, añjana. IMP. añjan. PR. ānánja; ānajé, anajré; SB. anaja; OP. anajyát; PT. ānajāna. PS. ajyáte; PT. ajyamāna; PR. 1. ktá. GD. aktvá (B.), -ajya (B.).

- ad eat.** II.: PR. ádmī, átsī, áttī; adántī; SB. ádat, pl. ádān (AV.); OP. adyāt; IV. addhī, áttu; attám, attám; attá, adántu; PT. adánt, adáná. IPR. ádat. PT. atsyāti. PP. áнна n. food. GD. attváya (B.). INF. áttum, áttave, attos (B.). CS. ádayati (B.).
- an breathe.** P.: I. ánati (AV.); VI: anáti (AV.); II.: áñiti; IPV. anihī; PT. anánt. IPR. ánīt. PT. ana. AO. áñsur. PT. anisyāti (B.). PP. anitá (B.). -anya (B.). IVI. áñitum (B.). CS. anáyati
- am injure,** II.: PR. ámiṣī, amīti; I.: PR. áne; IVI. ámanta; IPV. ámiṣva; PT. ámamāna. IPR. amīt. PT. ámiré (B) AO. ānamat. PT. amyáte. CS. āmáyati.
- are prove,** I.: PR. árcatī; SB. árcā, arcāt; árcāma, árcān; IVI. árcat; árcan; IV árcatu; PT árcant. IPR. arcan. PT. anrcur; anrcé. IS. rcyate; PT. rcyámāna. IVI. rcāse. CS. arcáyati.
- arh deserve,** I.: PR. árhati; B. árhat; PT. árhant. PT. árnhur (TS.); arhiré. INF. arháse.
- av favour,** I. P.: I. R. ávati; SB. ávūt; IVI. ávat; OP. ávet; IPV. avatu; II. avant. IPR. ávat. PT. avitha, āva. AO root: OP. 2. avyas: IPR. 3. avyas (- avyas-t). 14: ávit; SB. áviṣat; IVI. ávit; IPV. aviddhī, aviṣtu; aviṣtām, aviṣtām; aviṣtāna. II. avisyati; PT. avisyánt. PP. -ūta. GD. -avya. IVI. ávitavo.
- ás eat,** IX: I. R. áśnati, áśnanti; áśnité, áśnato; OP. áśniyat; IV. áśana; PT. áśnánt. II. áśuām, áśnat; áśnan, áśnan. PT. áśa. AO. IS. áśiṣam, áśis, áśit; IVI. áśit. PT. áśisyati (B) IS. áśyáte; PP. áśitá. GD. áśitva (B.) -áśya (B) CS. áśayati (B.) DS. áśiśiṣati (B.).
- 1. as be.** II. P.: PR. ásmī, asī, ástī; sthás, stás; smás, sthá and sthána, sántī; SI. áśāni, áśusi and áśas, áśuti and áśat; áśathas; asāma, áśatha, áśan; IVI. 3. pl. sán; OP. syám, syás, syát; syátam, syátam; syāma, syāta and syātana, syúr; IPV. edhī, ástu; stám, stám; stá, sántu; I. R. sánt. IPR. asam, asis, ás (=ás-t) and

- āsīt; āstam, āstām; āsan. PT. āsa, asitha, āsa; āsāthur, āsātur; āsimā, asur.
- 2 *as throw*, IV.: PR. āsyāmi, āsyati and āsyate; āsyāmasi, āsyanti; IPV. āsya and āsyatāt, āsyatu; PT. āsyant. IPF. āsyat. PI. āsa. IT. asiṣyāti. PS. āsyāte; PP. āstā. GD. -asya. INF. āstave, āstavai (B.).
- ah *say*, P.: PR. āha, ātha (B.); āhātur (B.); āhūr.
- āp *obtain*, V.: PR. āpnōti. PI. āpa, āpitha; āpiré; PT. apānā. AO. red. āpīpan (B.); A. āpat; OP. apéyam (A.V.). PF. āpsyāti, -te (B.); apta (B.). PS. āpyāte (B.); AO. āpi (B.); PP. āptā. GD. āptvā (B.). -āpya (B.) INF. āptum (B.). CS. apayati (B.). DS. ipsati, ipsate (B.); AO. āipsit (B.). DS. of CS. apipayiṣet (B.).
- ās *sit*, II. A.: PR. āsto; asatho, āsāte; asmahe, asate; SB. āsate; OPI. asita; IPV. S. 3. astam, pl. 2. adhvam; IT. asanā and asina. IPF. pl. 3. asata. PF. āsām cakre (B.). AO. āsiṣṭa (B.). PI. asiṣyāti, -te (B.). PP. āsitā (B.). GD. asitva (B.) INF. asitum (B.). CS. āsayati (B.).
- i *go*, II.: PR. ēti; yānti; A. I. s. iye, du. 3. iyāte, pl. 1. imahe; SB. āyā, āyasi and āyas, āyati and āyat; āyāma, āyan; INF. pl. 3. yān; OP. iyam, iyāt; iyāma; IPV. ihī, ētu; itam, itam; ita and ota, itāna, yāntu; PT. yānt, iyānā. IPF. ayam, āis, āit; āitam, āitām; āita, āyan; A. 3 pl. ayata. I. āyati, āyate; INF. āyanta; IPV. 3. du. āyatām, pl. āyantām. V.: PR. inōti; inviré. IPF. āinos, āinot.
- IF. iyētha and iyātha, iyaya; iyathur, iyātur; iyūr; PR. iyivams. IPF. aiyas. PF. oṣyati; ayiṣyati (B.); otā (B.). PP. itā. GD. itva, -itya. INF. otum (B.); étavo, étavai, ityāi, iyādhyai, āyase; étos.
- idh *kindle*, VII. A.: PR. inddhé; indhate and indhaté; SB. inādhate; IPV. indham (= inddhām); indhvām (= inddhvam), indhātām; PR. indhana. IPF. āindha. PF. idhé; idhiré. AO. SB. idhaté; OP. idbimāhi; PT. idhānā. PS. idhyāte; IPV. idhyāsva; PF. idhyāmāna; PP. iddhā. INF. -idham; -idhe. From the nasalized

root, *indh*, the *iṣ* AO. is formed in B.: IND. *āindhīṣṭa*; OP. *indhīṣīya*.

inv go, I. P. (= V. *i-nu-t-a*): PR. *invasi*, *invati*; *invathas*, *invatas*. SB. *invāt*; IPV. *inva*, *invatu*; *invatam*, *invatām*; PR. *invant*.

1. *iṣ desire*, VI.: PR. *ichāti*, -to; SB. *ichāt*; INJ. *ichās*; *ichānta*; OP. *ichét*; *ichéta*; IPV. *ichá*, *ichātu*; *icháta*; *ichásva*, *ichátām*; PR. *ichánt*; *ichámāna*. IPF. *áichat*. PR. (B.) *iyéṣa*, *iṣur*; *iṣé*, *iṣiré*. AO. (B) *áiṣit*; *áiṣiṣur*. PR. (B) *eṣiṣyāti*, -to. PP. *iṣtá*. GD. -*iṣya*. INF. *éṣṭum* (B.); *éṣṭavái* (B.).

2. *iṣ send*, IV. PR. *iṣyati*, -to; IPV. *iṣyatam*; *iṣyata*; PR. *iṣyant*. IX.: PR. *iṣnāti*; PT. *iṣnánt*; *iṣnāná*. VI.: PR. *iṣó*; INJ. *iṣánta*; OP. *iṣéma*; IPF. *áiṣanta*. PR. *iṣáthur*, *iṣur*; *iṣé*, *iṣiré*. PP. *iṣitá*. GD. -*iṣya* (B.). INF. *iṣádhyai*. CS. *iṣáyati*, -to; INF. *iṣayádhyai*.

ikṣ see, I. A.: PR. *ikṣo*; PI. *ikṣamāna*. IPF. *áikṣata*; *áikṣetām*; *áikṣanta*. PLR. PR. *ikṣám cakre* (B.). AO. *iṣ*. *áikṣiṣi*. PT. *ikṣiṣyāti*, -to (B.). PP. *ikṣitá* (B.). GDV. *ikṣonyá*. GD. *ikṣitvá* (B.). CS. *ikṣáyati*, -to.

ínkh swing. CS. *ínkháyati*, -to; SB. *ínkháyatai* (AV.). *ínkhayévabai*; IPV. *ínkháya*; PR. *ínkháyant*. PR. *ínkhitá*.

īd praise, II. A.: PR. 1. *īle*, 3. *ītte*; *īlate*; SB. *īlamahai* and *īlamaho*; INJ. *īlata* (3. pl.); OP. *īlita*; IPV. *īliṣva*; PR. *īlána*. PR. *īle* (3. s.). PR. *īlitá*. GDV. *īdya*, *īlénya*.

ir set in motion, II. PR. *irte*; *irate*; SB. *irat*; IPV. *irāva*; *irathām*; *irdhvam*, *iratām*; PT. *irāna*. IPF. *áiram*, *áir-a-t*, du ? *áir-a-tam*; A. *airata* (3. pl.). PR. *irná* (B.). CS. *iráyati*; SB. *iráyamahe*; INJ. *iráyanta*; IPV. *iráya*, *iráyatam*; *iráyasva*; *iráyadhvam*; PT. *iráyant*. IPF. *áirayat*; *áirayata*; INF. *irayádhyai*. PR. *iritá*.

ís be master, II. A.: PR. 1. *íse*, 2. *íkṣe* and *ísiṣe*, 3. *íṣṭe*, *íse* and (once) *ísate*; *ísatho*; *ísmahe*, *ísidhve*, *ísate*; INJ. *ísata* (3. s.); OP. *ísiya*, *ísita*; PT. *ísána*. PR. *ísire*; PR. *ísáná*.

- is move*, I.: PR. *iṣati*, -te; *éṣati*; INJ. *éṣas*; IPV. *iṣatu*, *éṣatu*; PT. *éṣant*; *iṣamaṇa*. PF. *iṣé* (1. 3.). PP. *-iṣita*.
1. *ukṣ sprinkle*, VI.: PR. *ukṣāti*, -te; IPV. *ukṣátam*, *ukṣáta*; *ukṣéthām*; PT. *ukṣámāṇa*. AO. *iṣ*: *áuḁṣam* (B.). PT. *ukṣiṣyáti* (B.). PS. *ukṣyáte* (B.); PP. *ukṣitá*. GD. *-ukṣya*.
2. *ukṣ (=vakṣ) grow*, I. and VI.: PR PT. *ukṣant*; *ukṣámāṇa*. IPF. *áuḁṣat*. AO. *s*: *áuḁṣis*. PP. *ukṣitá*. (S. *ukṣáyate*.
- uc be pleased*, IV. P.: PR *ucyasi*. PF. *uvóciṭha*, *uvóca*; *úciṣé*, *ucé*; PT. *okivāms*, *úciṇṣ*. PP. *ucitá*.
- ud wet*, VII.: PR. *unátti*; *undánti*; *undate* (3. pl.). IPV. *undhi* (= *unddhi*): *unátta*; PT. *undant*. VI. P.: PR. *undati* (B.). IPF. *áunat*. PT. *údúr*. PS. *udyáte*; PP. *uttá* (B.). GD. *-udya* (B.).
- ubj force*, VI. P.: PR. *ubjati*; IPV. *ubja*, *ubjátu*; *ubjátam*; *ubjántu*; PT. *ubjánt*. IPF. 2. *ubjas*, 3. *aubjat*. PP. *ubjita*. GD. *-ubjya* (B.).
- ubh confine*, VII. P.: PR. *unap* (2. s.), *áumbhan* (1S.). VI. P.: IPV. *umbhâta* (2. pl.); IPF. *áumbhat*. IX. P.: IPF. *ubhnaṣ*, *aubhnât*. PP. *ubdhá*.
- uṣ burn*, I. P.: PR. *óṣati*; INJ. *óṣas*, IPV. *óṣa* and *óṣatát*, *óṣatu*; *óṣatam*; PT. *óṣant*. IX. P. PT. *uṣánt*. IPF. *uṣnán*. PT. *uvoṣa* (B.). AO. *áuṣit* (B.). PP. *uṣtá* (B.).
1. *uh remove*, I.: PR. *uhati*; IPV. *úha*. IPF. *áuhat*; *áuhata*, *áuhan*; A. *áuhata* (3. s.). AO. *auhít* (B.); OP. *uhyāt* (B.). PT. *úḁha* (B.). GD. *-uhya* and *-uhya* (B.). INF. *-uhitavái* (B.).
2. *ūh consider*, I. A. PR. *óhate*. II. A.: PR. *óhate* (3. pl.); PT. *óhāna* and *ohaná*. PF. *uhé*; 2. *du. úhyathe* (= *úh-áthe*?). AO. *áuhiṣṭa*; PT. *ohasana*.
- ṛ go*, VI. P.: PR. *rchati* (-te, B.); SB. *rchat*; IPV. *rchátu*; *rchántu*. III. P.: PR. *íyarmi*, *iyáre*, *iyarti*; IPV. *iyarta* (2. pl.) V.: PR. *ṛnómi*, *ṛnóti*; *ṛnvánti*; *ṛnvé*; *ṛnviré*; INJ. *ṛnós*; *ṛnván*; A. *ṛnutá* (3. s.); SB. *ṛnavas*; IPV.: A. *ṛnvátām* (3. pl.); PT. *ṛnvánt*. IPF. *ṛnván*. PF. *áaritha*, *ára*; *aráthur*, *árur*; PT. *árivāms*; *arāná*. AO.

root: *árta*; *árata*; INJ. *arta* (A. 3. s.); OP. *aryāt* (TS.); *arita*; PT. *arūná*; A: *áram*, *árat*; *árata*, *áran*; *Ā. árata* (3. s.); *áranta*; SB. *arāma*; INJ. *aram*; *aran*; *Ā. arā-mahi*, *aranta*; IPV. *aratam*, *aratām*. PT. *ariṣyāti* (B.). PP. *rtá*. GD. *rtvá*, *-rtya*. (S. *arpáyati*; AO. red.: *arpipam*; PP. *arpitá* and *árpita*. GD. *-árpya*, *arpayitvá* (AV.). INT. *álarṣi*, *álarti*.

rj direct, VI.: PR. *rñjāti*, *-te*; IPV. *rñjāta*; PT. *rñjānt*. VII. A.: PR. *rñje*; *rñjāte* (3. pl.); IV.: PR. *rñyate*; PT. *rñyant*. I.: PR. *árjati* (B.). AO. PT. *rñjasaná*. INT. *rñjáse*.

rd stir, VI. P.: IPV. *rdantu*. PT. *árdan*. I.: PR. *árdati* (AV.). (S. *ardáyati*; SB. *ardáyati*).

rdh thrice, V. P.: PR. *rdhnóti*; PT. *árdhnót*. IV.: PR. *rdhyati*, *-te*; IPV. *rdhyatām*. VII. P.: SB. *ṛnádhat*; OP. *ṛndhyām*; PT. *ṛndhant*. PT. *ánardha* (K.); *áurdhur*; *anṛdhé*. AO. root *ardhma* (B.); SB. *rdhát*; A. *rdhātho* (2. du); OP. *rdhyām*, *rdhyās*, *rdhyama*; *rdhumahi*; PR. *rdhyasam*; PT. *rdhánt*; A: OP. *rdhét*, *rdhéma*; IS: *árdhiṣṭa* (B.). PT. *ardhiṣyāte* (B.); *ardhita* (B.). PS. *rdhyāte*; IPV. *rdhyátam*; PP. *rddhá*. GDV. *árdhya*. CS. *ardháyati*. DS. *irtsati*; PT. *irtsant*.

rṣ rish, I.: PR. *arṣati*, *-te*; SP. *árṣāt*; INT. *árṣat*; IPV. *árṣa*. *árṣatu*; *arṣata*, *arṣantu*; PT. *arṣant*. VI. P.: PR. *rṣati*; PT. *rṣánt*. PP. *rṣta*.

ej stir, I. P.: PR. *éjati*; SB. *éjati* and *éjat*; IPV. *éjatu*; PT. *éjant*. PT. *ájat*. (S. *ejáyati* (B.)).

edh thrice, I. A: PR. *édhate* (B.); IPV. *édhasva*, *édhatām* (B.). PER. PT. *edham caktiro* (B.). AO. IS: OP. *edhiṣiya*.

kan, ka *can*, IV.: PR. PT. *kayamāna*. PP. *caké*; SB. *cakānas*, *cakānat*; *cakānāma*; INT. *cakānanta*; OP. *cākanyat*; PT. *cakandhi*, *cakántu*; PP. *cakaná*; PPP. *cakan* (2. s.). AO. *akanisam*; SB. *kāniṣas*.

kam *lore*: PT. PT. *cakamaná*. AO. red.: *ácikamata* (B.). PT. *kamiṣyāte* (B.); *kamitá* (B.). (S. *kāmáyate*; SB. *kāmáyāse*, PT. *kūmayamāna*).

kāś appear, I.: PR. *kāśate* (B.) INT. *cākaśīmi*, *cākaśiti*; *cakaśyāte* (B.); SB. *cākaśān* (AV.), PR *cākaśat*. IMP. *ácākaśam*. CS. *kaśáyati*.

kup be angry. IV.: PR. PT. *kúpyant*. PP. *kupitá*. CS. *kopáyati*.

I. *kṛ* make. V. PR. *kṛnómi*, *kṛnoṣi*, *kṛnóti*; *kṛnuthás*, *kṛnuthás*; *kṛnínási*, *kṛnuthá*, *kṛnánti*; A. *kṛnvé*, *kṛnuṣé*, *kṛnutó*; *kṛnmahe*, *kṛnátó*; RV. *kṛnváta* (3. pl.); SB. *kṛnáva*, *kṛnávas*, *kṛnávat*; *kṛnávava*; *kṛnávāma*, *kṛnávātha* (VS.), *kṛnavan*; A. *kṛnáva*, *kṛnávase*, *kṛnávate*; *kṛnavavahai*, *kṛnávate* (for *kṛnávate*); *kṛnávāmahai*, *kṛnávanta*; OP. *kṛnítá*; IMP. *kṛnú*, *kṛnuhi* and *kṛnutat*, *kṛnótu*; *kṛnutám*, *kṛnutam*; *kṛnutá*, *kṛnóta*, and *kṛnótana*, *kṛnántu*; A. *kṛnuṣvá*, *kṛnutám*; *kṛnvatham*; *kṛnudhvám*; RV. *kṛnánt*; *kṛnáná*. IMP. *kṛnavam*, *ákrnos*, *akṛnot*; *ákrnutam*; *ákrnuta*, *ákrnota* and *ákrnotana*, *akṛnvan*; A. *akṛnuta* (3. s.); *ákrnudhvam*, *akṛnvata*.

VIII.: *karómi*, *karóti*; *kurmas*, *kurvánti*; *kurvé*, *kuruté*; *kurvato*; SB. *karávas*, *karávat*; RV. *kurú*, *karótu*; A. *kurvátān*. PT. *kurvant*; *kurvāṇa*. III. *ákaros*, *ákarot*; *ákurvan*; A. *kuruthas*, *ákuruta*; *ákurvata*.

II.: PR. *kárṣi*. *kṛthas*; *kṛthá*; A. *kṛśé*.

PI. *cakara*, *cakártha*, *cakára*; *cakrathur*, *cakrátur*; *cakṛná*, *cakra*, *cakrur*; A. *cakré*, *cakṛśé*, *cakré*; *cakráthe*, *cakráte*; *cakruró*; OP. *cakriyās*; PP. *cakrvāms*; *cakraṇá*. RV. *cakáram*, *ácakrat*; *acakriran*. AO. root. *akaram*, *ákar*, *ákar*; *kártam*, *ákartām*; *ákarma*, *ákarta*, *ákran*; A. *ákri*, *ákṛthas*, *ákṛta*; *ákruta*; RV. *káram*, *kár*; SB. *kárāṇi*, *kára-* and *karas*, *kárat* and *kárat*; *káratas*, *káratas*; *kárama*, *kárant* and *káran*; A. *karase*, *karato*; *káramahe*; OP. *kriyama*; PRO. *kriyāsma*; IMP. *kṛdh*; *kṛtam* and *kartam*; *kṛtá* and *kartana*; A. *kṛṣvá*; *kṛdhvám*; PI. *kránt*; *kraṇá*. AO. a. *ákaras*, *akarat*; IMP. *kara*; *karatam*, *karatām*; S. *akārṣit* (B); A. *akṛṣi* (B.). II. *kariṣyati*; -te (B).

SB. kariṣyās. CO. ákariṣyat (B.). PS. kriyáte; PT. kriyámāṇa; AO. ákārī; PP. kṛtá. GDV. kártva. GD. kṛtvá, kṛtví, kṛtváya. INF. kártave, kártavái; kártos; kártum. CS. kāráyati, kāráyate (B.). DS. cikriṣati. INT. PT. kárikrat and cáríkrat.

2. *kṛ commemorate*: AO. S: ákārṣam; iṣ: ákārīṣam, ákārít. INT. cárkarmi; SB. cárkiran; AO. cárkrṣe (3. s.); GDV. carḱṛtya.

kṛt out, VI. P.: PR. kṛntáti; INJ. kṛntát; IPV. kṛntá; PT. kṛntánt. IPF. akrntat. PF. cakártitha, cakárta. AO. A: ákṛtas; PT. kṛtánt; red.: ácikṛtas (B.). FT. kartsyámi. PS. kṛtyáte; PP. kṛtá. GD. -kṛtya.

kṛp lament, I. A.: PR. kípate; PT. kípamāṇa. IPF. ákṛp-anta. PI. cakṛpo (K.). IPF. cakṛpánta. AO. root: ákṛp-ran; iṣ: ákrapīṣta. CS. PT. kṛpáyant; IPF. ákṛpayat.

kṛś be lean, IV. P.: PR. kíśyati (B.). PF. cakárśa. PP. krśítá (B.). CS. karśáyati.

kṛṣ plough, I.: PR. kárṣati; -te (B.); INJ. karṣat; IPV. kárṣa. VI.: PR. kṛṣáti; IPV. kṛṣátu; kṛṣántu; A kṛṣ-ásva; PT. kṛṣánt. PF. cakárṣa (B.). AO. red.: ácikṛṣam; SA: ákṛkṣat (B.). FI. krakṣyé (B.). PS. kṛṣyáte; PT. kṛṣtá. GD. kṛṣtvá (B.). INT. 3. pl. cárkṛṣati; SB. cárkṛṣat; PT. cárkṛṣat; IPF. ácarḱṛṣur.

kṛ matter, VI. P.: PR. kiráti, -te; SE. kirási; IPV. kirá, kirátu. IPF. ákirat. AO. iṣ: SB. kārīṣat. PS. kíryáte (B.); PP. kiruá (B.).

kṛp be adapted, I.: PR. kálpate; IPV. kalpasva; PT. kálp-amāṇa. IPF. ákalpata, ákalpanta. PF. cākḱpúr; cakḱpré. AO. red.: ácikḱpat; SB. cikḱpáti. PF. kalp-syáte (B.). PP. kíptá. CS. kalpáyati; SB. kalpáyāti; kalpáyávahai; IPV. kalpáya, kalpayatu; kalpáyasva; PT. kalpáyaut; IPF. ákalpayat. DS. cikalpayaṣati (B.); GD. kalpayitvá.

kṛand cry out, I. P.: PR. krándati; INJ. krándat; IPV. krándá, krándatu; PT. krándant. IPF. akrandas, krándat. PF. cakradé. PPF. cakradas, cakradat.

AO. a: INJ. *kradas*; red.: *ácikradas*, *ácikradat*; *áci-kradan*; INJ. *cikradas*; s: *ákrān* (2. 3. s.). CS. *krand-áyati*. INT. *kánikranti* (3. s. = *kánikrant-ti*); PT. *kánikradat*.

kram stride, I. P.: PR. *krámati*; OP. *krámema*; IPV. *kráma*; PT. *krámant*; IPF. *ákramat*; A.: *krámate*; SB. *krám-ama*; IPV. *krámasva*. PF. *cakráma*, *cakramúr*; *ca-kramó*; *cakramáthe*; PT. *cakramāṇá*. PPF. *cákram-anta*; AO. root: *ákran*; *ákramur*; INJ. *kramur*; a: *ákramat*, *ákraman*; s: A. *ákramsta*; *ákramsata*; SB. *krámsate*; iṣ: *ákramiṣam* and *ákramim*, *ákramis*, *ákramit*; *kramiṣṭa* (3. s.); INJ. *kramis*; IPV. *kramiṣṭām*. PT. *kramsyaate*; *kramiṣyáti*, -te (B.); PP. *krántá*. GD. *krantvá* (B.), -*krámya*. INT. -*kráme*; *krámitum* (B.); *kramitos* (B.). (4. *krámáyati* (B.). INT. IPV. *cañkra-m-a-ta* (2. pl.); *cañkramyáte* (B.).

kri buy, IX.: PR. *kriṇáti*; *kriṇíté*; SB. *kriṇávahai*. IPF. *ákrīṇan*. PT. *kriṣyáti*, -te (B.). PF. *kriyáte* (B.); PP. *krítá*. GD. *krítvá*, -*kriya* (B.).

krudh be angry, IV. P.: PR. *krúdhya*ti. PF. *cukródha* (B.). AO. red.: *ácukrudhat*; SB. *cukrudháma*; INJ. *cukrudh-am*; a: INJ. *krudhas*. PF. *kruddhá*. CS. *krodháya*ti.

kruś cry out, I.: PR. *krósati*; IPV. *krósatu*; PT. *krósant*; *krósamana*. AO. SA: *ákrukṣat*. IP. *kruṣṭá* (B.).

kṣad divide, I. A.: PR. *kṣádāmahe*. PF. *cakṣadé*; PT. *cakṣadāṇá*. INF. *kṣádase*.

kṣam endure, I. A.: OP. *kṣámeta*; IPV. *kṣámadhvam*. PT. *kṣámamaṇa*. PF. *cakṣamé* (B.); OP. *cakṣam-ithās*.

kṣar flow, I. P.: PR. *kṣárat*i; INJ. *kṣárat*; IPV. *kṣára*; *kṣárantu*; PI. *kṣárant*. IPF. *ákṣarat*: *ákṣaran*. AO. s: *áksár*. PF. *kṣarítá* (B.). INT. *kṣáradhyai*. (s. *kṣār-áyati* (B.).

1. *kṣi possess*, II. P.: PR. *kṣéṣi*, *kṣéti*; *kṣítas*; *kṣiyánti*; SB. *kṣáyas*, *kṣáyat*; *kṣáyāma*; PT. *kṣiyánt*. I. P.: PR. *kṣáyati*; OP. *kṣáyema* (AV.); PT. *kṣáyant*. IV. P.:

- PR. *kṣiyati*; OP. *kṣiyema*; IPV. *kṣiya*. AO. S: SB. *kṣéṣat*.
 FT. PT. *kṣeṣyánt*. CS. IPV. *kṣayáya*; INJ. *kṣepáyat*.
2. *kṣi destroy*, IX.: PR. *kṣiṣáti*; *kṣiṣánti*; INJ. *kṣiṣám*.
 IPF. *ákṣiṣās*. V.: PR. *kṣiṣómi*. IV. *Á*.: PR. *kṣiyate*;
kṣiyante. AO. S: INJ. *kṣeṣṭa* (AV.). PS. *kṣiyáto*;
 PT. *kṣiyámāna*; PP. *kṣitá*; *kṣiṣá* (AV.). GD. -*kṣiya* (B.).
 INF. -*kṣetos* (B.). DS. *cikṣiṣati* (B.).
- kṣip throw*, VI. P. PR. *kṣipáti*; INJ. *kṣipát*; IPV. *kṣipá*;
 PT. *kṣipánt*. AO. red.: INJ. *cikṣipas*; *cikṣipan*. PP.
kṣiptá. INF. -*kṣeptos* (B.).
- kṣṇu whet*, II.: PR. *kṣṇáumi*; PT. *kṣṇuváná*. PP. *kṣṇutá*
 (B.). GD. -*kṣṇutya* (B.).
- khan, kha dig*, I.: PR. *khánati*; SB. *khánama*; OP. *khán-*
ema; PT. *khánant*. IPF. *akhanat*; *ákhananta*. PF.
cakhána; *cakhnur*. IP. PT. *khanīsyant*. PS. *khāyáto*
 (B.); PP. *khátá*. GD. *khatvá* (B.); *khatvi* (TS.), -*khāya*
 (B.). INF. *khánitum*.
- khad chew*, I. P. PR. *khadatí*; IPV. *khada*; PT. *khádant*.
 PF. *cakháda*. IP. *khādítá* (B.). GD. *khāditvá* (B.).
- khid tan*, VI.: PR. *khidáti*; INJ. *khidát*; OP. *khidót*.
 IPV. *khidá*; *khidánt*. IPF. *ákhidat*. PT. PT. *khidváms*.
 GD. -*khidya* (R.).
- khya see*: PF. *cakhyáthur*. AO. a: *ákhyat*; INJ. *khyát*;
 IPV. *khyátam*: *khyáta*. PF. *khyasyáti* (B.). PS.
khyāyáto (B.); PP. *khyátá*. GDV. -*khyeya*. GD. -*khyáya*.
 INF. *khyátum* (B.); -*khyái*. CS. *khyapáyati*, -*te* (B.).
- gam go*, I.: PR. *gáchati*, -*to*; SB. *gáchāsi* and *gáchās*,
gáchati and *gáchāt*, *góchātha*, *gachán*; A. *gáchai*;
 OP. *gáchet*; *gachema*; IPV. *gáchā* and *gáchatāt*, *gáchatu*
 and *gáchatat*; *gáchatam*, *gáchatam*; *gáchata*, *gá-*
chantu; A. *gáchasva* (AV.), *gáchatām*; *gáchadhvam*;
 PT. *gáchant*; *gáchamāna*. IPF. *agachat*; *ágachanta*.
 PF. *jagáma*, *jagántha*, *jagáma*; *jagmáthur*, *jagmátur*;
jaganná, *jagmúr*; *jagmé*; OP. *jagamyám*, *jagamyát*;
jagamyatam, *jagamyúr*; PT. *jaganváms*, *jagmiváms*;
jagmáná. Per. PT. *gamayám cakāra* (AV.). PPF. *ájagan*

(2. s.); ājaganta; Ā. ājagmīran. AO. root: āgamam, āgan (2. 3. s.); āganma, āgman; āgathās, āgata; gānvahi; āganmahi, āgmata; SB. gāmāni, gāmas, gāmat; gāmathas, gāmatas; gāmama, gāmanti; INJ. gān; OP. gamyās; gmiya (B.); PR. 3. s. gamyās; IPV. gadhī and gahī, gāntu; gatām and gantām, gantām; gatā, gānta and gāntana, gāmantu; PT. gmānt; a: āgamat, āgaman; SB. gamatas; gamātha; INJ. gāman; gaméyam, gamés, gamét; gaméma; gamémahi; red.: ājigamam, ājigamat; s: āgasmahi; iṣ: gamiṣtam; gmiṣiya (VS.). PT. gamiṣyāti (AV.); gantā (B.). PS. gamyāto; AO. āgāmi; PP. gatā. GD. gatvā, gatvāya, gatvi, -gātya. INF. gāntave, gāntavāi, gāmadhyai, gāmadhye (TS.); gāntos, -gānas. (s. gamāyati and gāmāyati. DS. jigamsati; jigamiṣati, -to (B). INT. gāniganti; PT. gānigmat.

1. *gā go*, III. P.: PR. jigāsi, jigāti; INJ. jigāt; IPV. jigatam; jigata; PT. jigat. IPF. ajigat. PP. OP. jagāyāt. AO. root: āgām, āgās, āgāt; āgātām, āgātām; āgāma, āgāta, āgur; SB. gāni, gas, gāt; gāma; INJ. gām; gāma, gūr; IPV. gatā and gātāna; s: INT. geṣam (VS.); geṣma (AV.). DS. jigasa (SV.). INF. gātave.

2. *gā sing*, IV.: PR. gāyasi, gāyati; gayanti; Ā. gāye; INT. gayat; IPV. gaya; gayata, gayantu; PT. gāyant. IPF. āgāyat. PP. jagān (B). AO. s: INJ. gāsi (1. s.); siṣ: āgāsiṣur; SB. gāsisat. PT. gāsyāti (B.). PS. PT. giyāmāna; PP. gitā. GD. gītva (B.); -gāya (B.) and -giya (B.). INF. gatum (B.). (s. gāpāyati, -to (B.). DS. jigasati (B.).

gāh plunge, I. A.: PR. gāhaṃ, gāhate; OP. gāhemahi; IPV. gāhetam; PT. gahanāna. IPF. āgahathās. INT. jāngahe.

gur greet, VI.: PR. IPV. gurāsva. PP. SB. jugurat; OP. juguryas, juguryāt. AO. root: gūrta (3 s. A.). PP. gūrtā. GD. -gurya.

guh hule, I.: PR. guhati, -te; INJ. guhas; guhathās;

IPV. gúhata; PT. gúhant; gūhamāna. IPF. ágúhat.
 AO. a: guhás; INJ. guhás; PT. guhánt; guhámāna;
 SA: ághukṣat. PA. guhyáto; PT. guhyámāna; PF. gūḍhá;
 GDV guhya, -gohya. GD. gūḍhvī. DV. júguṣati.

1. gr *sinu*, IX.: PR. grñámī, grñáti; grñítas; grñímási,
 grñánti; Ā. grñé, grñisé, grñité (and grñé), grñimáhe;
 INJ. grñitá (3. s. Ā.); IPV. grñihi, grñātu; grñítam,
 grñítam; grñitá, grñántu; PT. grñánt; grñāná. GD.
 -gírya (B.). INF. grñisāni.

2. gr *wake*: AO. 1ed.: 2. 3. ájigar; IPV. jigrtám; jigrtá.
 INT. jāgarti; jāgrati; SB. jagarāsi (AV.), jāgarat; OP.
 jāgryāma (VS.), jāgryāma (TS.); IPV. jagrhi and jagrtát;
 jāgrtám, jāgrtám; PI. jāgrat. PI. ájagar. PI. 1. s. jā-
 gára. 3. jāgára. PI. jagrvams; PI. jagariṣyāti, -te
 (B.); PP. jāgaritá (B.) CS. jāgaráyati (B.).

grdh *be greedy*, IV. P.: PR. PC. grdhyant. PF. jagrdhur.
 AO. a: ágrdhat; INI. grdhas; grdhát.

gr̥ *swallow*, VI. P.: PR. giráti. PF. jagára. AO. root:
 SB. gárat, gáran; red. ájigar (2. s.); iṣ: INJ. gárit.
 PT. garisṣyati (B.). PP. girná. GD. -gírya (AV) INT.
 SB. jálgulas; PI. jargurāná

grabh *seize*, IX.: PR. gr̥bhñámī, gr̥bhñáti; gr̥bhñánti;
 gr̥bhñe; gr̥bhñáto; SB. gr̥bhñas; INI. gr̥bhñitá (3. s.);
 IPV. gr̥bhñihi. IPF. ágr̥bhñas, ágr̥bhñat; ágr̥bhñan;
 ágr̥bhñata (3. pl. A.). PI. jagrabha (1. s.); jagrbhátthur;
 jagrbhmá, jagrbhur; A. jagrbhré and jagrbhriré; OP.
 jagrbhyát; PI. jagrbhvams; PPI. ajagrabham, ája-
 grabhit. AO. root: ágrabham; ágrbhran; PI. gr̥bhñá;
 a: ágrbham, red.: ájigrabhat; iṣ: ágrabhim (TS.),
 ágrabhit; ágrabhiṣma, ágrabhiṣur; ágrbhiṣata (3. pl. A.).
 INJ. grabhiṣta (2. pl.). PP. gr̥bhítá. GD. gr̥bhítvá,
 -gr̥bhya. INF. -grabhé, -gr̥bhé. CS. PF. gr̥bháyant.

gras *devour*, I. Ā.: PR. grásate; OP. grásotám. PF. OP.
 jagrasitá; PT. jagrasāná. PP. grasitá.

grah *seize*, IX.: gr̥hñámī, gr̥hñáti; gr̥hñánti; gr̥hñó;
 gr̥hñimáhe, gr̥hñáto; OP. gr̥hñiyát; IPV. gr̥hñāhi (AV.),

gr̥hñitāt and gr̥hñā; gr̥hñātu; gr̥hñitām; gr̥hñantu;
 PT. gr̥hñant; gr̥hñanā. IPF. ágr̥hñāt, ágr̥hñan. PF.
 jagráha, jagráha; jagr̥bmā, jagr̥hūr; jagr̥hé. AO. s :
 INJ. gr̥hāmahi; iṣ : ágrahīt; ágrahīṣṭa. PT. grahīṣyāti
 (B.); co. ágrahīṣyat (B.), ágrahaiṣyat (B.). PS. gr̥hyáte;
 PP. gr̥hītā. GD. gr̥hītṵ, -gr̥hya. INF. grāhītavāi (B.).
 grāhītos (B.). CS. grāháyati (B.). DS. jighr̥kṣati,
 -te (B.).

ghas cat: PT. jaghása, jaghása; OP. jakṣiyāt; PT. jakṣi-
 vāms (AV.). AO. root : ághas (2. 3. s.). ághat (3. s., B.);
 ághastām (3. du., R.); ághasta (2. pl., B.), ákṣan;
 SB. ghásas, ghásat; IPV. ghástām (3. du.); s : ághās (2. s.);
 red : ájighasat. PT. -gdha (T'S.). DS. jighatsati.

ghuṣ sound, I. : PR. ghóṣati, ghóṣate; SB. ghóṣāt; ghóṣān;
 PT. ghóṣant. PF. jughóṣa (B.). PS. AO. ghóṣi. GD.
 -ghúṣya. CS. ghóṣáyati.

caḥ see, II. : PR. cákṣe (= cákṣ-ṣe), cáṣṭe; cákṣātho;
 cákṣate; P. cákṣi (- cákṣ-ṣi); IPF. cakṣur. I. A. : PR.
 cákṣate (3. s.); IPF. cákṣata (3. s.) PF. cacákṣa; ca-
 cakṣé (B.). PPT. ácacakṣam. GDV. cákṣya. GD. -cákṣya.
 INF. -cákṣe, cákṣase; -cákṣi. CS. cakṣáyati.

car move, I. P. : PR. cárati; SB. cárāṇi; cárāva, cárātas;
 cárān; cáratai (AV.); INJ. carat; OP. cáret; IPV. cára,
 cáratu; cárata, carantu; PT. carant. IPF. ácarat.
 PF. cacára; cerimā, cerur. AO. red. : ácīcarat; s : ácār-
 ṣam (B.); iṣ : ácāriṣam; INJ. carīt. PT. carīṣyāmi.
 PS. caryáte (B.); PP. caritā; GDV. -carēṇya. GD. caritṵ
 (B.); -cārya (B.) INF. carāse, caritave, carādhyai;
 caritavai (B.); caritum (B.); carītos (B.). CS. cāráyati,
 -te (B.). DS. cīcarṣati (B.), cīcarīṣati (B.). INT. cárcarīti;
 PT. carcūryāmaṇa.

cāy noli, I. : PR. cáyati (B.); PT. cáyamāṇa. PER. PF. -cāyām
 cakrur (B.). AO. iṣ : ácāyīṣam. PS. cāyyáte. GD.
 cāyitṵ; -cāyya.

1. ci gather, V. : PR. cinóti; cinvānti; cinuté; SB. cináv-
 at; OP. cinuyāma; IPV. cinuhí, cinótu; cinvāntu;

- cinuṣvā; PR. cinvānt; cinvānā. I.: PR. cāyase, cāyate; cāyadhve; INJ. cāyat; OP. cāyema. PF. cikāya; cikyó; cikyiré. AO. root acet; IPV. citāna, ciyāntu; S: ācāṣam (B.); IS: cāyiṣtam. PR. ceṣyāti, -te (B.). PS. ciyāte (B.); PP. citā. GD. citvā (B.). INF. cētum (B.); cētavāi (B.). DS. cikīṣate (B.).
2. *ci note*, III. PR. cikéṣi (AV.); IPV. cikīhi (AV.), ciketu (TS.); Ā. (3. S.) cikitām (AV.); PR. cikyat. IPF. āciket; ācikayur (B.). PF. cikāya; cikyātur; cikyur; A. 2. du. cikéthe (for cikyāthe). AO. root: acet; A. āci-dhvam. PP. citā. DS. cikīṣate.
- cit perrene*, I.: PR. cētati; cētathas; cētatha; A. cētate; cētante; INJ. cētat; IPV. cētatam; PR. cētant; IPF. ācetāt. II. Ā. PR. cité (3. S.). PF. cikéta; cikitūr; A. cikité; cikitré and cikitriré; SB. cikītas, cikotati and ciketat; ciketathas; IPV. cikiddhi; PR. cikitvāms; cikitānā; PPF. ciketam; āciketat. AO. root: acet; PR. citāna; PS.: āceti; S: ācāt. INF. citāye. CS. cētáyati, -te and citáyati, -te; SB. cētáyāni, cētáyatai (TS.); OP. citáyema. DS. INJ. cikitsat. INF. cékito (3. S.); SB. cé-kiat; PR. cékītat.
- cud impel*, I.: PR. códāmi; códate; INJ. códāt; IPV. códa, códata; códasva, códetham. CS. SB. codāyasi, cod-āyāt; codāyāse, codāyāte; PP. coditā.
- cyu move*, I.: PR. cyāvate; INJ. cyavam; cyavanta; IPV. cyavasva; cyāvetham; cyāvadhvam. PR. cicyuṣé, cicyuvé (3. S.); INJ. cicyavat; OP. cicyuvimāhi, cicyav-irāta. PPF. ācucyavat, ācucyavit; ācucyavitāna, ācu-cyavur. AO. S: cyoṣṭhās. FI. cyoṣyate (B.). PP. cyuta. CS. cyāváyati, -te.
- chad or chand seem*, II.: PR. chāntsi. PR. cachānda; OP. cachadyāt. AO. S: āchan; āchānta (=āchānt-s-ta). āchāntsur; SB. chāntsat. CS. chadáyati; chandáyase; INJ. chadáyat; SB. chadáyātha; chandáyāte; IPF. āchadayan.
- chid cut off*, VII.: PR. chinādmi, chinātti; IPV. chindhī

(= chinddhi), chináttu; chintám (= chinttám). PF. cichéda; cichidé (B.). AO. root: chedma; a: áchidat; áchidan; s: áchaitat (B.); INJ. chittthás. FT. chetsyáti, -te (B.). PR. chidyáte; PT. chidyámāna; AO. áchedi; PP. chinná. GD. -chídya; chittvá (B.). INF. chéttavái (B.); chéttum (B.). DS. cíchitsati, -te (B.).

jan generate, I.: PR. jánati; SB. jánāt; INJ. jánat; IPV. jánatu; PT. jánant; jánamāna. IPF. ájanat; jánata (3. s.); ájananta. PR. jajána; jajñátur; jajñúr and jajanúr; Ā. jajñisé, jajñé; jajñiré; PT. jajñāná. AO. root: ájani (1. s.); red. ájījanat, ájījanan; INJ. jījanam; jījananta; 1s: jániṣtām (3. du.); Ā. ájaniṣthās, ájaniṣta; OP. janiṣiyá, janiṣiṣta. FT. janiṣyáti, -te; janitá (B.); CO. ájaniṣyata (B.). PS.: AO. ájani; jáni, jáni. GDV. jántva and jánitva. GD. janitvi. INF. jánitos. CS. janáyati, -te; SB. janáyās; OP. janáyēs; IPV. janáya, janáyatu; janáyntam; janáyati. DS. jījaniṣate (B.).

jambh chew: AO. red.: ájjabham; 1s: SB. jámbhiṣat. PR. jabdha. CS.: IPV. jambháya; jambháyatam; PT. jambháyant. INT. jajñjabhyáte (B.); PT. jajñjabhāna.

jas be exhausted, I.: PR. PT. jasamāna; IV.: IPV. jásyata. PR. jajása; IPV. jajastám. AO. red.: ájījasata (3. s., B.). CS. jāsáyati (B.).

jā be born, IV. A.: PR. jáyate; INJ. jáyata; OP. jáyemahi; IPV. jáyasva, jáyatam; jáyadhvam; PT. jáyamāna. IPF. ájāyathās, ájāyata; ájāyanta. PR. jātá.

1. ja conquer, I.: jáyati, -te; SB. jáyasi, jáyas, jáyāti; jáyāva, jáyatha; A. jáyātai (AV.); INJ. jáyat; OP. jáyema; IPV. jáyatu; A. jáyantām; PT. jáyant. IPF. ájayat. II. P.: PR. jēsī. PR. jigótha, jigáya; jigyáthur; jigyur; Ā. jigyé; PR. jigivāms; jigivāms (B.); AO. root: INJ. jēs; IPV. jítam; s: ájaisam, 3. ajais (= ájais-t); ájaisma; SB. jēśas, jēśat; jēśāma; INJ. jōśam (VS.), jōś; jōśma, jáiśur (AV.). FT. jēsýáti; PT. jēsýant. PR. jítá; GDV. jétva. GD. jítvá (B.); -jítva. INF. jīśé; jétavo (B.); jétum (B.). CS. jāpáyati (B.); ájīapata

(VS.) and ájīpata (TS.). DS. jīgīṣati, -te; PT. jīgī-
ṣamāṇa.

2. *ji quicken*, V.: PR. jinoṣi; jinvé. IPF. ájīnot (B.).
jinv quicken (= V. ji-nu + a), I.: PR. jínvasi, jínvati; jínva-
thas; jínvatha, jínvanti; Ā. jínvate; IPV. jínva, jínv-
atu; jínvatam; jínvata; PT. jínvant. IPF. ájīnvat; ájīnv-
atam. PF. jījinváthur. PR. jīnviṣyáti (B.). PP. jīnvitá.
jīv live, I. P.: PR. jívati; SB. jívāni, jívás, jívāti and jívāt;
jívātha, jívān; OP. jívema; IPV. jíva, jívatu; jívātām;
jívata, jívantu; PT. jívant. PF. jījíva (B.). AO. root:
PRC. jīvyásam; iṣ: INJ. jívít. IT. jīviṣyáti (B.). PS.
jīvyáte (B.); PP. jīvitá. QDV. jīvaniya. QD. jīvitvá
(B.). INF. jívase; jívítavái, jívátave (TS. vs.); jívítum
(B.). CS. jíváyati. DS. jījīviṣati (B.): jūjyūṣati (B.);
PF. jījyusítá (B.).

juṣ enjoy, VI: PR. juṣáte; OP. juṣéta; juṣérata; PT.
juṣámāṇa; IPF. ájuṣat; ájuṣata. PI. jujóṣa; jujuṣé;
SB. jújoṣati, jújoṣat; jujoṣatha, jújoṣan; A. jújoṣate;
IPV. jujuṣtana; PT. jujuṣvāms; jujuṣāná. PPF. ájujoṣam.
AO. root: ájuṣran; SB. jóṣati, jóṣat; A. jóṣase; PT.
juṣāná; iṣ: SB. jóṣīṣat. PP. juṣta *gladdened* and juṣta
welcome. QD. juṣtvi. CS. joṣáyate; SB. joṣáyāse.

jū speed, I. A. P.: PR. junati; junánti; SB. junás. I. A.: PR.
jávate. PP. jūjuvur; SB. jūjuvat (= jujavat); PT. jū-
juvāms; jūjuvāná. PP. jutá. INF. javase.

jūrv consum, I. P.: PR. jurvati; SB. jūrvas; IPV. júrva;
PT. júrvant. AO. iṣ: jurvit.

jṛ sing, I. A.: PR. jārato; SB. jārato; OP. járota; IPV.
jārasva, járatām; PT. járamāṇa. INF. jarádhyai.

jṛ, jur waste away, I. P.: PR. jārati; IPV. járatam; PT.
jārant. VI. P.: PT. juránt. IV. P.: PR. jiryati, júryati;
PT. júryant; IPF. ájuryan. PF. jajára; PT. jujurvāms.
AO. iṣ: jāriṣur. PP. jīrná, jūrñá. CS. jaráyati, -te;
PT. jaráyant and jaráyant.

jñā know, IX.: PR. jānāti; jānīmás, jānīthá, jānánti;
jānité; jānáte; SB. jānāma; jānámahai; OP. jānīthas;

- irv. jānīhi, jānītāt, jānātu; jānītā, jānāntu; jānīdhvām, jānātām; PR. jānānt; jānāná. IPF. ājānām, ājānāt; ājānan; A. 3. pl. ājānata. PF. jajñáu; jajñé; PT. jajñivāms and jānīvāms. AO. root. OP. jñeyās (Gk. γνούς); s: ājñāsam (B.); ājñāsthās; INJ. jñeṣam; siṣ: ājñāsiṣam. FT. jñāsyāti, -te (B.); jñātā (B.) PS. jñāyāte; AO. ājñāyi; PP. jñātā; GDV. jñeya (B.). GD. jñátvá (B.), -jñāya (B.). INF. jñátum (B.). jñātos (B.). CS. jñāpáyati; AO. ājijñipat (TS.); PS. jñāpyāte (B.), PP. jñāptā (B.); jñāpáyati (B.). DS. jijñāsate.*
iyā overpour, IX. PR. jināti; OP. jinīyāt; PT. jinānt. IV. A.: PR. jiyate. PF. jīyáu (B.). AO. siṣ: ājyāsiṣam (B.). FT. jyāsyāti, -te (B.). TS. jīyāte; PF. jītā. DS. jījyāsati.
jval flame, I. P.: PR. jvālati (B.). PT. jajvāla (B.). AO. ājvālīt (B.). FT. jvalīṣyāti (B.). PP. jvalītā (B.). CS. jvalāyati (B.).
taps shake: PR. tatasró. PPI. ātatāmsatam. AO. a: ātasat. CS. tāmsáyati, -te: INF. tāmsayādhiyai. INT. SB. tantas-āite; GDV. -tantasayya.
takṣ fashlon, I. P.: PR. táksati; SB. táksama; INT. táksat; IPV. táksatam; táksatu, táksantu; PT. táksant. IPF. atakṣat. II. P.: PR. tāṣṭi (B.), táksati (3. pl.); IPV. tālhi. IPF. ātakṣma, ātaṣṭa. V. P.: PR. takṣṇuvanti (B.). PT. tatákṣa (takṣáthur, takṣur); tataksó. AO. iṣ: atakṣiṣur. PP. taṣṭā.
tan stretch, VIII. PR. tanóti; tanioási, tanvānti; tanute; SB. tanāvāvahai; INT. tanuthās; IPV. tanú, tanuhí, tanótu; A. tanuṣvá; tanudhvām; PT. tanvānt; -tanvaná. IPF. atanuta; ātanvata. PF. tatántha, tatana and tātana; A. 1. tatané, 3. tatne and taté ('ta); tatniré and teniró; SB. tatánat; tatánāma, tatānan; INJ. tatán-anta; OP. tatanyúr; PT. tatanváms. AO. root: ātan; A. 2. ātathās, 3. ātata; ātnata (3. pl.); a: ātanat; INT. tanat; s: ātān and ātāmsit; ātasi (B.): ātāms-mahi (B.); iṣ. útānīt. FT. tāmsyāte (B.). PS. tayāte;

१०. átayi (B). PP. tatá. ON. tatvá (B.). tatváya (VS.),
 -látya (B) INF. tantum (B)
 tap heat, I. PR. tápati, -to; SB. tápāti; INJ. tápat; IPV.
 tápaṣu; PP. tápant. INF. átapat. IV. P.: PR. tápyati (B.).
 PP. 1. tatápa. 3. tatápa; tepé; SB. tatapate; PP. tepuná.
 १०. root. PL. tapana; १ed. átítipe (3. १); SB. títipāsi;
 २: átapsīt; átapthās; INJ. tāpsit; taptam. PL. tapsyāti
 (B.). १३. tapyate; १० átapi; PP. tapta. ON. taptva (B.),
 -tapyā. INJ. tāptos (B) CS. tápáyati, -to (AV.); PS.
 tápyato (B.)
 tam *to be* IV. P. PR. tamyati (B) PL. tatáma (B.). १०. a:
 INJ. tamat. PP. tantá (B) INJ. tamitos (B.). tam-
 ayati (B).
 taj *to shine*, I. A. IR. tejate; PL. tejamāna. PL. IPV. titig-
 dhu (B) PL. tikta. DS. títikṣate. INJ. tetukte.
 tu *to be*, II. P. IR. tāviti. PP. tuiṣva. PPR. tūtos,
 tutot. INJ. II. tāvítvat (tāvítvat).
 tuṅ *to be*, VII. PR. tuñjanti; tuñjate (3. pl.); PL. tuñjaná.
 VI.: PR. tujete; PL. tujant. PP. OL. tutujyat; PL. tū-
 tujana and tutujana. IS. tujyate PL. tujase, tujáye,
 -tuge. CS. PL. tujayant.
 tud *to be* VI. IP. tudati; INJ. tuda; tudántu, PL.
 tudant OL. tudaṣ PL. tutoda. IP. tunna.
 tur (= tṛ) *pass* VI. PR. turati, -to, IV. P. IPV. turya;
 II. P. IP. turyana PL. OL. tuturyat; tuturama PP.
 turla (B) ON. -turya INJ. turvaṇe. CS. turáyate.
 PS. tuturṣati.
 trd *pass*, VII. IR. trṇadmi, trṇatti; trntte (B.); PL. átrṇat;
 arṇdan. PL. tatárditha, tatarda; PL. tatrdaná. १०.
 root: SB. tardu. PL. trṇna (VS.) ON. -trdya. INJ. -trḍas.
 trp *to please*, V. P. PR. trpṇóti; SB. trpṇávas; INJ. trpṇuhí;
 trpṇutám; trpṇutá, VI. P. IR. trmpási; IPV. trmpa;
 IV.: PP. trṇyati. PL. tatrpur; PL. tāttrpaná. १०. root
 PR. trpyasna; १: átrpat; PP. trpant; १ed.: átitrpas;
 átitrpama. (OL. atarpṣyat (B) IP. trpta. CS. tarpáyati,
 -to; DS. titarpayṣati. DS. títṛpsati; SB. títṛpsat.

- tr̥ṣ be thirsty*, IV. : PR. *tr̥ṣyati*, -te; PT. *tr̥ṣyant*. PF. *tātṛṣ-ūr*; PT. *tātṛṣāná* and *tatṛṣāná*. AO. root. PT. *tr̥ṣāná*; A. : *tr̥ṣát*; red. : *átitr̥ṣāma*; INJ. *titr̥ṣas*. PF. *tr̥ṣitá*. CS. *tarṣáyati* (B.).
- tr̥h crush*, VII. P. : PR. *tr̥ṇédhu*; *tr̥ṇhánti*; IPV. *tr̥ṇédhu*; SB. *tr̥ṇáhān* (AV.), PT. *tr̥ṇhánt*. PF. *tatárha*. AO. A. : *átṛham*. PS. *tr̥hyato*; PF. *tr̥lhá*, *tr̥dhá*. GD. *tr̥dhvá*.
- tṛ* (*ros*), I. : PR. *tárati*, -te, SB. *tárāthas*; INJ. *tárat*; OP. *táret*; IPV. *tára*; PT. *tárant*. PI. *átarat*. VI. : PR. *tiráti*, -te; SB. *tirāti*; INJ. *tiránta*; OP. *tiréta*, -tana (2. pl.); IPV. *tirá*; *tiráta*, *tirántu*; *trádhvam*; PT. *tiránt*. IPF. *átirat*. III. : PR. *títrat*. VIII. A. : *tarute*. PF. *tatāra*; *titrur*; PT. *tatarus-* (weak stem) and *titirvāms*. AO. red. : *atī-taras*; is. : *átarít*; *átarīṣma* and *átarīma*, *atarīṣur*; SB. *tārīṣas*, *tārīṣat*; INJ. *tāris*, *tárit*; OP. *tārīṣmahī*. PS. AO. *átári*; PT. *tirná*. GD. *tirtva*. INJ. -*tíram*, -*tíro*; *tará-dhya*; *tarīṣāni*. CS. *tāráyati*. PS. *titirsati* (B.). INJ. *tártariti*; *tarturyánte*; PI. *taritrat*.
- tyaj forsake* PF. *tityāja*; IPV. *tityagdhī*. IP. *tyektá* (B.). GD. -*tyájya* (B.).
- tras be terrified*, I. P. PR. *trasati*. AO. red. : *átitrasan*; is. : *trásis* (B.). PF. *trasiá* (B.). INJ. *traras*. CS. *trasáyati*. INJ. *tatrasayáte* (B.).
- trā rescue*, IV. A. : PR. *trayaso*; *trayadhvo*, *trayante*; IPV. *tráyasva*, *tráyatam*; *trāyethām*, *trāyetam*; *tráyadhvam*, *trayantam*; PI. *tráyamāṇa*. II. A. : IPV. *trásva*; *trádhvam*. PI. *tatró*. AO. 4. : *átrasmahī* (B.). SB. *trásato*; *trasathe*; OP. *trasātham*. PT. *trasyáte* (B.). PF. *tratá* (B.). INJ. *trámaṇo*. CS. GDV. *traya-yáyya*.
- tviṣ be stirred*, II. P. : IPR. *átviṣur*. VI. A. : *átviṣanta*. PF. *titviṣé*; PT. *titviṣāná* PF. *átitviṣanta*. PF. *tviṣitá*. INF. *tviṣé*.
- tsar approach stealthily*, I. P. : PR. *tsárati*. PF. *tatsára*. AO. 4. : *átsar*; is. : *átsarīṣam* (B.). GD. -*tsárya* (B.).
- damá, dáś bite*, I. P. : PR. *dásati*; IPV. *dáśe*; PT. *dásant*. PF.

PT. *dadaśvāms*. PP. *daṣṭá*. GD. *daṣṭva* (B.). INT. IT. *dándaśāna*.

dakṣ be able, I. : PR. *dákṣati*, -te ; IPV. *dákṣata* ; PT. *dák-samāna*. PF. *dadakṣé* (B.). AO. 1ed. : *ádadakṣat* (B.).
 PP. *dakṣisyáte* (B.). GDV. *dakṣáyya*. CS. *dakṣáyati* (B.).
dagh reach to, V. : PR. OP. *daghuuyát* (B.). AO. root : INJ. *dhak* (2 3. s) ; *daghma* ; PRE. *daghyás* (3. s.) ; IPV. *dhaktám*. IT. *daghiṣyánte* (B.). INF. -*dághas* (B.), -*dághos* (B.)

dabh, dambh harm, I. P. : PR. *dábhati* ; SB. *dábhāti* ; INT. *dábhat*. V. P. : PR. *dabhnuvánti* ; IPV. *dabhnuhí*. PF. *dadabha*, *dadámbha* ; *debhúr* ; INT. *dadabhanta*.
 AO. root : *dabhúr* ; INJ. *dabhur*. PS. *dabhyáte* ; PP. *dadldhá*. GDV. *dábhya*. INT. -*dábhe* ; *dabdhum* (B.)
 CS. *dambháyati*. DS. *dipsati* ; SB. *dípsāt* ; PT. *dípsant* ;
 PR. *dhípsati* (B.)

das, dus lay waste, IV. P. : PR. *dísyati* ; OT. *dúsyet*. I. P. :
 PR. *dasati* ; SB. *dasāt* ; INJ. *dúsat* ; PT. *dásant*. PF. PI. *dadasvāms*. AO. R. : INT. *dasat* ; PI. *dásamāna* ; IS. :
dasīt. PP. *dasta* (B.). CS. *dasáyato* ; *dasayati*.

dah burn I. P. : PR. *dáhati* ; SB. *dahati*. II P. : PR. *dhakṣi*.
 IF. *dadaha* (B.) AO. S. : *adnaksīt* ; *ádhak* (3. s) ; INT. *dhak* (3. s) II. *dhákṣant* and *dákṣant*.
 PP. *dhakṣyati* ; II. *dhakṣyánt*. IS. *dahyáte* ; PP. *dagdhá*.
 GD. *dagdhva* (B.) : -*dáhya* (B.). INF. -*dahas* (B.). *dágdhos* (B.), *dágdhum* (B.) DS. *dhíksato* (B.)

I. *dā give*, III. : PR. *dádati* ; *dátte* ; SB. *dádas*, *dádat* ;
dádau ; *dádatai* (AV.), *dádamahe* ; INT. *dadās*, *dadat* ; OP. *dadyát* ;
dadimáhi, *dadiráu* ; IPV. *daddhí*, *dehi*, *dattát*, *dádatu* ;
dattám, *dattam* ; *datta* and *dádāta*, *dádatana*, *dádatu* ;
 A. *datsvá* ; PT. *dádat* ; *dadāna* ; IF. *ádadam*, *ádadās*,
ádadāt ; *ádattam* ; *ádadāta*, *ádattana*, *ádadur* ; A. *ádatta*.
 I. : *dadati* ; *dadate* ; INJ. *dadat* ; IPV. *dadatām* (3. s.) ;
 IFI. *ádadat* ; *ádadanta*. PF. *dadátha*, *dadáu* ; *dadáthur*,
dadátur ; *dadá*, *dadúr* ; A. *dadé*, *dadáthe*, *dadriré* ;
 PP. *dadvāms*, *dadivāms* (AV.), *dadu-*

- vāms* (AV.); *dadānā*. AO. 100t: *ádās*, *ádāt*, *dāt*; *ádāma*, *ádur*, *dúr*. A. *ádi*, *ádithās* (B.), *ádita* (B.): *ádimahi* (TS.) and *ádīmahi* (VS.); SB. *dās*, *dāti*, *dāt*; INJ. *dúr*; OP. *deyām*; IPV. *datu*; *dātām*, *dātām*; *dātā*; *diṣvá* (VS.); A: *ádat*. S.: *ádiṣi*; SB. *dāsāt*, *dāsathas*; INJ. *deṣma* (VS.); IS: *ádadiṣṭa* (SV.). FT. *dāsyāti*; -te (B.); *dadīṣye* (K.); *dāta* (B.). PS. *diyāte*; PT. *dadyāmāna*; AO. *dāyi*; PP. -*dāta*, *dattā*, -*tta*. GDV. *déya*. GD. *dattvā*, *dattvāya*; -*dāya*, -*dadya* (AV.). INF. -*dái*, *dátave*, *dātavái*, *dámāne*, *davāne*; -*dām* (B.), *datum*; *dátos*. CS. *dāpáyati*. DS. PT. *ditsant*, *didasant*.
2. *dā* *devle*, II. P.: PR. *dāti*; *danti*; IPV. *dāntu*. VI. P.: PR. *dyami*, *dyāti*; *dyāmasi*; IPV. *dyatu*; *dyātām*; IV.: PR. *dayamasi*; IPV. *dāyasva*, *dāyatām*; PT. *dayamāna*. IPF. *dāyanta*. PP. *dadiré* (B.). AO. 100t: *ádimahi* (B.), *ádīmahi* (VS., K.); S. OP. *diṣyá*. PS. *diyāte*; PT. *dinā*; -*tta* (B.). GD. -*daya*.
3. *dā* *hind*, VI. P.: PR. *dyati*; IPF. *ádyas*. PS. AO. *dāyi*; PP. *ditā*.
- dās* *make offering*, I. P.: PR. *daśati*; SB. *daśāt*; OP. *daśema*; IPF. *ádaśat*. II. P. PR. *daṣṭi*; PP. *daśat*. V. P.: PR. *daśnóti*. PP. *dadaśa*. SB. *dadaśas*, *dadaśati* and *dádaśat*; IT. *dadaśvaṇis*, *dáśvāms*, *daśivaṇis* (SV.) CS. *adāśayat* (B.).
- diś* *point*, VI.: PR. *diśāmi*. IPV. *diśātu*; PI. *diśánt*; *diśa-māna*. PP. *didéśa*; SB. *dideśati*; IPV. *didiḍḍhi*, *dideṣṭu*; *didiṣṭāna*. IPF. *didīṣṭa* (3. S. A.). AO. 100t: *ádiṣṭa*; S.: *ádiḁṣi*; SB. *ádiḁṣat* (B.). PP. *diṣṭā*. GD. -*diśya*. INF. -*diśe*. INJ. *dédiṣṭi*; IPF. *dediśam*; *údediṣṭa*; *dediśyāte*.
- dih* *smear*, II.: PR. *dégdhi*; *dihānti*; SB. *dóhāt*; PT. *dihānā*. IPF. *édihan*. AO. S.: *ádhiḁṣur* (B.). PP. *digdhā*.
1. *dī* *fly*, IV.: PR. *diyati*; -te; INJ. *dīyat*; IPV. *diya*. IPF. *ádiyam*. INF. INJ. *dēdiyitavāi*.
2. *dī*, *didī* *shme*: PR. *dīdyati* (3. pl.); SB. *dīdayat*; IPV. *didīhi* and *dīdīhī*; PT. *dīdyat*; *dīdyāna*. IPF.

- ádides, ádidet. PR. didéthe, didaya; didiyúr; SB.
 dīdāyas, and didāyas, dīdāyati and dīdāyat. PR.
 dīdivāms.
- dīkṣ be consecrated, I. A. : PR. dīkṣate (B.). PR. dīdikṣé and
 dīdikṣúr (B.). AO. red. . ádīdikṣas (B.): 1ṣ: ádīkṣiṣṭa (B.).
 PR. dīkṣiṣyáte (B.). PR. dīkṣitá. OD. dīkṣitvā (B.). CS.
 dīkṣáyati (B.). DS. dīdikṣiṣte (B.).
- dīp shine, IV. A. : PR. dīpyate. AO. red. : ádīdīpat; ádī-
 dīpat (B.); INJ. dīdīpas. CS. dīpayati.
- div play, IV. : PR. dīvyati; dīvyate (B.). PR. dīdéva.
 PR. dyūtá. OD. -divya.
- du, dū burn, V. P. PR. dunóti; dunvanti; PR. dunvánt.
 AO. 1ṣ: SB. dáviṣāṇi (or from du go?). PR. dūná.
- duṣ spoil, IV. P. : PR. dúṣyati (B.). AO. red. . ádūdúṣat;
 A. dúṣát (B.): 1ṣ: doṣiṣṭam (B.). CS. dúṣáyati; 1ṣ.
 duṣayisṣāmi.
- duh milk, II. P. : PR. dōgdhi; duhanti; A. dugdhe; duháte
 and duhate, duhrate and duhré; SB. dōhat; dōhate;
 OP. duhiyát, duhiyán; IPV. 3. du. dugdhām; A. 3. S.
 duhām; 3. du duhathām; 3. pl. duhrām (AV.) and
 duhrátam (AV.), PR. duhant; dughana, dūhāna, and
 duhaná; IPV. ádhok; duhur; áduhan (B.) and áduhran
 (AV.). I. A. . PR. dohato. VI : IPV. áduhat (TS.). PR. du-
 dóha, dudóhitha; duduhur; A. duduhé; duduhré and
 duduhriré; PR. duduháná. AO. S: ádhukṣata (3. pl.);
 INJ. dhukṣata (3. pl.); OP. dhukṣimáhi; SA ádhukṣas,
 áduṣat and ádhukṣat; ádhukṣan, dukṣán and dhuk-
 ṣán; A. ádhukṣata, dukṣata and dhukṣata; INJ.
 dukṣas; A. 3. dukṣata and dhukṣata; pl. dhukṣánta;
 IPV. dhukṣásva. PR. duhyáte; PR. duhyámāna; PR.
 dugdhá OD. dugdhvā (B.). IPV. duhádhyai; dohāse;
 dōgdhos (B.). CS. doháyati (B.). DS. dúduṣṭi.
1. dr pierce, II. P. : PR. dárṣi. IX. P. : OP. drñiyat (B.). PR.
 dadára; PR. dadrṣāms. AO. root: ádar; S: SB. dárṣasi,
 dárṣat; A. darṣate; OP. darṣiṣṭá. PS. dīryáte (B.);
 PS. dīrṣa (B.). OD. -dīrya (B.). CS. daráyati; darayati

- (B). 1st. *dárdarimi*, *dárdariti*; sb *dárdarat*; 1st. *dardrhi* and *dadrhi*, *dardartu*; pt. *dárdrat*; *dáridrat* (TS.); 1st. *ádardar*, *dardar* (2. 3. 4), *ádardratam*; *ádardirur*.
2. *dr hced*: ao. *ádrthās* (B.); 4 *drdhvam* (B). P. *driyate* (B.). GD. -*dṛtya*.
- drp rave*, IV. P. 1st. *dṛpyati*. ao s. *adṛpat* (B). 1st. *drapsyāti* (B.) and *drapisyāti* (B.). 1st. *dṛpta* and *drpitá*.
- drś s'c*: pt. *dadāśu*; A *dadrkṣé*, *dádrśe*; *dádrśre*, *dadrśire* (TS.). 1st. pl. A. *dadrśām* (AV); pt. *dadrśāms*; *dadrśana*. ao root: *ádarsam* (B); *ádarsma* (TS.), *ádśma* (B.), *ádarsur* (B.): A. 3. pl. *adśran*, *ádśram*; sb. *dáśati*, *dáśathas*, *dársan*; 1st. *darśam*; pt. *dśana* and *dśāna*; a. *adśan*; 1st. *dśan*; op *dśéyam*; s: *ádrāk* (B) and *ádrakṣit* (B); A *ádrkṣata* (3. pl.); sb *dṛkṣase*, sa: *dṛkṣam* (K.). 1st. *adidṛśat* (B). 1st. *drakṣyāti* (B). pt. *drśate*, ao. *ádarsé* and *darśi*; pt. *dṛṣṭá*; GD. *dṛśēnya*. GD *drṣṭva*, *drṣtvāya*, -*dṛśya*. 1st. *drśé*, *dṛśūye*; *drāṣtum*. 1st. *darśáyati*. sb. *didṛkṣase*.
- dr̥h make firm*, I. P : 1st. *dṛmhu*; *dṛmhata*; 1st. *ádṛmhat*. VI *Ā* : pt. *dr̥mhéthe*; 1st. *dṛmhantam*; pt. *dṛmhánt*. 1st. *dṛmhata* (3. s.) IV. 1st. *dṛhya*; *dṛhyasva*. pt. pt. *dādrhaṇa*. 1st. *adadrhanta*. ao 1st: *ádṛmhis*, *ádṛmhīt*. pt. *dṛdhu* cs. *dr̥mbayati*.
- dyut shine*, I. A. 1st. *dyotate* pt. *diayóta*; *didyutur*; *Ā*. *didyuté*; pt. *didyutaná*. ao root: pt. *dyutánt*; *dyutāna* and *dyutāna*; a: *adyutat* (B), red. *adidyutat*, 1st. *didyutas*; 4. *adyaut*. 1st. *dyotiṣyāti* (B.). pt. *dyuttá*. GD. -*dyutya* (B.). cs. *dyutáyati* (*shine*), *dyotáyati* (*illumine*). 1st. *dávidyutati* (3. pl.). sb. *dávidyutat*; pt. *dávidyutat*; 1st. *dávidyot*.
1. *drā run*, II. P. : 1st. *drántu*. pt. *dadrúr*; pt. *dadrāné*. ao. s: sb. *drāsat*. cs. *drāpáyati* (B), sb. *didrāpayati* (B.). 1st. pt. *dariarat*.

- 2 *drā sleep*, II. P. : PR. *drāti* (B.). AO. *siṣ* : *ádrāsīt* (B.).
FR. *drāsyāti* (B.). PP. *drāṇā*.
- dru run*, I. P. : *drāvati*. PF. *dudrāva* (B.); SB. *dudrāvat*.
PPF. *ádudrot*. AO. red. : *ádudruvat* (B.). PT. *droṣyāti*
(B.). PP. *drutá* (B.). GD. *drutva* (B.); -*drútya* (B.).
CS. *draváyati* (*flows*); *drāváyati*. INT. PL. *dodrāva*.
- druh be hostile*, IV. P. : PR. *druhyati* (B.). PF. 1. *dudróha*,
2. *dudróhitha*. AO. A. : *druhás*; INJ. *druhás*; *druhán*;
SB. : *ádruksas* (B.) II. *dhroksyāti*. PP. *drugdhá*. GD.
-*druhya*. INT. *drógdhavái*. DS. *dudruksat*.
- dviṣ hate*, II. : PR. *dvéṣti*; *dviṣmās*; SB. *dvéṣat*; *dvéṣāma*;
A. *dvéṣate*; IPV. *dvéṣtu*; PT. *dviṣánt*. PF. *didvéṣa* (B.).
AO. SA. : INJ. *dviksāt*; A. *dviksata* (B. S.). PP. *dviṣtá*.
GDV. *dvéṣya*, -*dviṣeṇya*. INT. *dvéṣtos* (B.).
- dhan run*; PR. SB. *dadhānat*; OP. *dadhanyur*; PT. *dadban-*
vams. CS. *dhanāyan*; A. *dhanāyaute*; *dhanayanta*.
- dhanv run*, I. P. : PR. *dhānvati*; SB. *dhānvāti*; IPV.
dhānva. PT. *dadghanvó*; *dadghanviró*. AO. *iṣ* : *adhanv-*
iṣur.
- dham, dhma, blow*, I. P. : PR. *dhāmatī*; PT. *dhāmant*.
PTI. *ádhamat*. DS. *dhamyáto*; *dhmayate* (B.); PP.
dhāmitá and *dhmūtá*. GD. *dhmāya* (B.).
1. *dhā pul*, III : PR. *dád bhāmi*, *dád bhāsi*, *dúd bhāti*; *dhat-*
thas; *dadh māsī* and *dadh mās*, *dhattá*, *dádhati*; A.
dadhé, *dhatse*, *dhatto*; *dadháthe*, *dadháte*; *dád hato*;
SB. *dád bhāmi*, *dadhas*, *dadhat*; *dád hathas*; *dád bhāma*,
dádhan; A. *dád hase*, *dád hate*; *dád havahai*; OP. *dá-*
dhita and *dadhítá*; *dadhímáhi*; IPV. *dhehi* and *dhattát*,
dád hātu; *dhattám*, *dhattám*; *dhatta* and *dhattána*,
dádhatu; A. *dhatsvú*; *dádhatām*. PT. *dádhat*; *dá-*
dhāna IPF. *adadhām*, *ádadhas*, *édadhāt*; *ádhattam*;
ádhatta, *ádadhur*; A. *ádhatthās*, *ádhatta*. PF. *da-*
dháthi, *dadháu*; *dadhárur*; *dadhímá*, *dadhúr*; A.
dadhiśó, *dadhé*; *dadháthe*, *dadháte*; *dadhídhvé*, *da-*
dhiré and *dadhró*; IPV. *dadhiṣvá*; *dadhídhvám*. AO.
root : *ád hām*, *dhás*, *ádhat* and *dhāt*; *dhātam*, *ád hātām*;

adhur; A. ádhithās, ádhita; ádhitām; ádhimahi; SB. dhāś, dhāti and dhāt; dhāma; dhéthe, dháithe; dhāmahe; INJ. dhām; dhúr; A. dhimahi; OP. dheyām; dheyúr; IPV. dhātu; dhātam; dhāta, dhātana, and dhotana, dhāntu; Ā. dhiṣvá; a: ádhat (SV.). dhāt; s: ádhiṣi (B.); ádhiṣata (B.); SB. dhāsathas; dhūsatha; INJ. dhāsúr; OP. dhiṣīyá (B.), dheṣīyá (MS). FT. dhāsyati, -te (B.); dhāta (B.). PA. dhiyāte; AO. ádhāyí; PP. hitá, -dhita. GD. dhítva (B.), -dhāya. INF. -dhe, dhātave, dhātavái, dhiyádhyai; -dhām; dhātum (B.); dhātos. CS. dhāpáyati; SB. dhāpáyāthas. DS. didhiṣati, -te; INJ. didhiṣanta; OP. dídhīṣoma; dídhīṣeya; IPV. dídhīṣantu; PT. dídhīṣāṇa; dhíteati, -te; GDV. didhiṣāya.

2. dhā *suck*, IV. P.: PR. dháyati. AO. root: adhāt. PP. dhítá. GD. dhítvā (B.), -dhīya (B.). INF. dhatave. CS. dhāpáyate; -ti (B.).

1. dhav *run*, I.: PR. dhávati, -te. PPF. ádadhāvat. AO. iṣ: ádhāvít (B.). CS. dhāváyati.

2. dhav *wash*, I.: PR. dhávati, -te. AO. iṣ: adhāviṣṭa. PP. dhautá. CS. dhavayati, -te (B.).

dhi *think*, III. PR. dídhye; dídhyāthām and dídhithām (AV.): SB. dídhayaś; dídhayan; PT. dídhyat; dídhyaṇa. PPF. ádídheth, dídheth; ádídhayur; A. ádídhīta. PP. dídhāya; dídhimá, dídhiyúr and dídhyúr; dídhiré. PT. dhítá. INT. dedhyat (T'S.).

dbu *shake*, V.: PR. dhūnóti; dhūnute; SB. dhūnávat; IPV. dhūnuhí and dhūnú; dhunutá; Ā. dhūnuṣvá; PT. dhunvant; dbunváṇa. IPF. ádhūnot; Ā. ádhūnuthās, ádhūnuta. VI. P.: PR. dhuvati; OP. dhuvét. PP. dudhuvó; OP. dudhuvítá. PPF. dúdhot. AO. root: PT. dhuvāná; s: A. ádhuṣata (B. pl.). FT. dhaviṣyáti, -te (B.). PA. dhūyáte; PP. dbūtá. GD. dhūtívá (B.), -dhūya. INT. dódhavíti; PT. dódhuvat and dávidhvat; PP. dhāvi-dhāva.

dhṛ *hold*: PP. dādhārtha, dadhāra; dadhré, dadhriré.

AO. root : INJ. dhṛthās; red.: ádīdharat; dīdhār (2. 3. s.); INJ. dīdharat; IPV. dīdhṛtām; dīdhṛtá. PT. dharīṣyáto. PR. dhṛīyáto; PP. dhṛta. GD. dhṛtvá (B.), -dhṛtya (B) INF. dhármaṇo; dhartári; dhártavái (B.). CS. dhāráyati, -te; PT. dharayīṣyáti, PS. dharyate (B.). INI. dárdharṣi; IPF. ádardhar; dadhartu (B.); 3. pl. dādhṛati (B.); IPV. dādhartu (B.).

dhṛṣ dare, V. : PR. dhṛṣṇóti; IPV. dhṛṣṇuhí. PF. dadhárṣa; dādhṛṣur. SB. dadhárṣati and dadhárṣat; Ā. dadhṛṣate; INJ. dadhárṣit; PT. dadhṛṣvāms; PPF. dadhṛṣanta. AO. S. : INJ. dhṛṣát; PT. dhṛṣánt; dhṛṣámāṇa; dhṛṣāná (AV.); IS. ádharmṣur (B.) PF. dhṛṣtá and dhṛṣitá. GDV. -dhṛṣya. GD. -dhṛṣya (B.). INF. -dhṛṣo; -dhṛṣas. CS. dharsayati (B.).

dhya think, IV. P. : PR. dhyayati. PI. dadhyau (B.) AO. S. : ádhyasīsam (B.). PR. IC. dhyatá (B.). PF. dhyata (B.) IN. dhyātvā. DS. dīdhyēṣate (B.)

dhraj, dhraj sweep, I. P. : PR. PT. dhrajan; dhrajamana. IPF. adhrajan. AO. IS. : OP. dhrajiṣyá.

dhvams scatter, I. P. : PR. dhvāmsati, -to (B.). PI. dadhvasé. AO. S. : dhvasān. PI. dhvasta (B.) CS. dhvasáyati; dhvamsáyati, -te (B.).

dhvan sound : AO. IS. : ádhvanīr. IP. dhvantá. CS. ádhván-ayat; AO. INJ. dhvanayit.

dhvr impure, I. P. : PR. dhvérati (B.). AO. S. : A. ádhūrṣata (3. pl.). INF. dhurvaṇo. DS. dudhurṣati.

nakṣ attain, I : PR. náḁṣati, -to; INJ. náḁṣat; IPV. náḁṣasva; PT. náḁṣant; náḁṣamāṇa. IPF. ánakṣan. PF. nanakṣúr; nanakṣó.

nad sound, I. P. : PR. nádati. CS. nadáyati. INI. nánadati (3. pl.); nānadyáte (B.); PT. nānadat.

nam bend, I. : PR. namati, -te. PT. nanáma; nemé. PPF. nanámas. AO. red. : INJ. nīnamas; S. : ánān (K.); Ā. ánamṣata (3. pl., B.). SB. náṃṣai, náṃṣante; PT. namasāná. PT. náṃṣyáti (B.). PF. natá; GDV. nántva. GD. -natya (B.). INF. -namam, -náme. CS. namáyati.

INT. nānnamīti; nānnate (3. s.); PT. nānnamat; nānnamāna; IPF. ānannata (3. s.).

1. *naś be lost*, IV. P. : PR. nāśyati; I. : PR. nāśati, -te. PF. nanāśa; neśūr (B.). AO. red. : āninaśat; neśat; INJ. ninaśas; neśat. PT. nāśiṣyāti. PP. naṣṭā. DS. nāśāyati; INF. nāśayādhyai.

2. *naś attain*, I. : PR. nāśati, -te. AO. root : ānaṣ (2. 3. s.), nāṣ (3. s.); ānaṣtām; INJ. nāk and nāṣ (3. s.); Ā. nāśī; OP. nāśimāhi; S; SB. nāṣat. INF. -nāśe. DS. inakṣasi; INJ. inakṣat.

naś unite, I. Ā. : PR. nāśate; nāśāmahe; INJ. nāśanta. AO. root : OP. nāśimāhi.

naḥ bind, IV. : PR. nāhyati; IPV. nāhyatana (2. pl.); PT. nāhyamāna. PF. nanāha. PS. PT. nahyāmāna; PF. naddhā. GD. -nahya (B.).

nāth, nādh seek aid, I. A. : PR. nāthate (B.); PT. nādhamāna. PP. nathitā; nādhitā.

nij wash, II. A. : PT. nijānā. III. : IPV. niniṣtā (2. pl.). AO. a : ānijaṃ; s : ānaikṣīt; INF. nikṣi. PP. niktā. GD. niktā (B.), -nījya (B.). INI. -niḥ. DS. nejayati (B.). INT. neniktā; IPV. nenigdhī.

nind, revile, I. P. : PR. nindati; SB. nindāt; IPV. nindata. PF. nindimā; ninidūr. AO. root : PT. nindānā; IS : ānindiṣur; SB. nindiṣat. DS. nindyāte; PP. ninditā. DS, SB. ninitāt.

nī lead, I. : PR. nāyati, -te; SB. nāyāti, nāyāt; Ā. nāyāsa (AV.); INJ. nāyat; nāyanta; IPV. nāyatu; Ā. nāyasva; PT. nāyant; nayamāna; IPF. ānayat. II. : PR. nōṣi (= IPV.); nothā; IPF. ānītām (3. du.). PF. ninótha, nināya; ninyathur; ninye (B.); SB. ninithās; OP. ninīyāt; IPV. ninētu. AO. s : anaiṣṭa (2. pl.); ānesata (3. pl.); SB. neṣati, neṣat; neṣatha; INJ. naiṣṭa (2. pl.); Ā. neṣṭa (3. s.); IS : ānayīt (AV.). PT. neṣyāti; -te (B.); nayiṣyāti (B.). PS. nīyāte; PT. nītā. GD. nītvā (B.), -niya. INF. neṣāni; nétavāi (B.); nétum (B.). nāyitum (B.); netos (B.). DS. niniṣati (B.). INT. neniyāte.

nu praise, I.: PR. *návati*; *návāmahe*, *návante*; INJ. *návanta*; PT. *návant*; *návamāna*. IPI. *ánavanta*. II. P.: PT. *nuvánt*; IPI. *ánāvan*. PPF. *ánūnot*, *nūnot*; AO. S: *Ā. ánūṣi*; *ánūṣātam*; *ánūṣata*; INJ. *nūṣata* (3. pl.); IS: *Ā. ánaviṣṭa*. GDV. *návya*. INT. *nónavīti*; *nonumás* and *nonumási*; SB. *nónuvanta*; PPF. *návīnot*; *ánonavur*; PF. *nónāva*; *nonuvur*.

nud push, VI.: PR. *nudati*, -te; PF. *nunudó*; *nunudré*. AO. root: INJ. *nutthas*; IS: INJ. *nudiṣṭhās*. PT. *not-syáte* (R.). PR. *nuttá*; *nunná* (SV.). INF. -*núde*; -*nudas*. INJ. *ánonudyanta* (B.).

nrt dance, IV. P.: PR. *nṛtyati*; IPV. *nṛtya*, *nṛtyatu*; PT. *nṛtyant*. AO. root: *nṛtur* (PF. ?); A: PR. *nṛtāmāna*; IS: *ánartīṣur*. PR. *nṛttá*. CS. *nartáyati*.

pac cook, I.: PR. *pácati*, -te; SB. *pácāni*, *pácati*, *pacāt*; INJ. *pácat*; IPV. *pácati*, *pácanthi*. IV. A.: PR. *pácyato*. PI. *papaca*; *pacé*. PPI. *ápeciran*. AO. S: SB. *pákṣat*. PF. *pakṣyāti*, -to (B.); *pakta* (B.) CS. *pacyáte*. GR. *paktvā*. INJ. *páktave*. CS. *pacáyati*, -to (B.).

pat fly, I. P.: PR. *patati*; SB. *pátāti*, *pátāt* INJ. *pátat*; OP. *pátet*; IPV. *pátatu*; PF. *pátant*. IPI. *apatai*. PI. *papáta*; *petáthur*, *petátur*; *paptimá*, *paptur*; OP. *papatyát*; PI. *paptivams*. AO. red.: *ápaptat* and *ápi-patat*; *apaptāma*, *ápaptan*; INJ. *paptas*, *paptat*; *paptan*; IPV. *paptata*. IPI. *patīsyāti*; CO. *ápatīṣyat* (B.). PS. AO. *ápāti* (B.); PF. *patitá*. GD. *patitvá*, -*pátya* (B.). INJ. *páttave*; *pátitum* (B.). CS. *patáyati*, -te; *pátáyati*. DS. *pīpatīṣati*. INJ. *pāpatīti*; SB. *pāpatan*.

pad go, IV.: PR. *pádyate*; *padyati* (B.); IPV. *pádyasva*; PT. *pádyamana*; IPI. *ápadyanta*. PF. *papada*; *pedé* (B.). AO. root: *ápadmahi*, *ápudran*; SB. *padāti*, *padāt*; PAC. *padīṣṭá*; red.: *ápīpadāma*; S: INJ. *patsi* (1. s.), *patthās*. PT. *patsyati* (B.). PS. AO. *ápādi*, *pādi*; PF. *panná*. GD. -*pádyā*. INF. -*pádas*; *páttum* (B.), *páttos* (B.). CS. *pādáyati*, -te; PS. *pādyáte* (B.): DS. *pīpādayīṣati* (B.).

pan admire, I. Ā. : PR. INI. pánanta. PR. papána (1. s.) ; papné. AO. IS. paniṣṭa (3. s.). PS. panyáte ; PI. panitá. CS. panáyati, -te ; ODV. panayayya. INI. PR. pánipnat.

paś see, IV. : PR. páśyati, -te ; SB. páśyāni, páśyāsi and páśyas, páśyāt ; páśyāma, páśyan ; INJ. páśyat ; OP. páśyet ; páśyeta ; IPV. páśya ; páśyasva ; PT. páśyant ; páśyamana ; IMP. ápaśyat ; ápaśyanta. CP. spáś.

1 *pā drink*, I. : PR. píbatī, -te ; SB. píbāsi, píbāti and píbāt ; píbava, píbāhas, píbatas ; INJ. píbat ; IPV. píbatu ; píbasva ; píbadhvam ; PT. píbant ; IMP. ápíbat. III. : PR. pípite (B.), pípate (B.) ; OP. pípīya (B.) ; IMP. ápipīta (B.) ; INV. pípatu (K) , PI. pípāná and pípana (AV.). IT. papatha, papáu ; papathur, papur ; A. papó ; papiró ; OP. papíyat ; PI. papivams ; papāná. AO root. ápām, apas, ápat ; apāma, apur ; SB. pás ; pāthás : panti ; PRG. poyas (3. s.) ; INV. pāhí, patu ; patam, patam ; pata and patāna, pántu ; PT. pant ; S. INJ. pásta (3. s.). IT. pasyáti, -te (B.). PS. piyáte ; AO. apayi ; IP. píta. OD. pítvá, pítvī ; -paya. IMP. pitaye, patave, patavai ; patos (B.) ; píbadhyai. CS. payayati ; DV. pípayayīṣet (K) DS. pípasati ; pípiṣati ; PT. pípiṣant.

2. *pā protect*, II. : PR. pámi, pasi, pati ; pāthás, pātás ; pāthá, pathána, panti ; SB. pát ; patas ; IPV. pāhi, patu ; patám, patam ; pata, pántu ; PT. pant ; pāna : IMP. apam, ápās, apat ; apama, apur. AO. S. SB. pasati. PI, pí *suck*, I. Ā. : PR. páyate. II. A. PR. píyāna. V. PR. pínviro ; IP. pínvánt, f. pínvati ; pínvāná. PR. pípétha, pípāya ; pípyáthur ; pípyur ; pípyé (3. s.) ; SB. pípáyas, pípáyat ; pípáyatas ; pípévan ; pípáyata ; pípáyanta ; INJ. pípes ; IPV. pípihí, pípaya ; pípyatam, pípyatám ; pípyata PT. pípivams ; pípyāna and pípyāná. IMP. ápipe ; ápipema, ápipyan ; ápipayat ; ápipayanta. PR. pína (AV).

pínv fatten, I. : PR. pínvati, -te ; INJ. pínvat ; pínvanta ;

- IPV. pínva; pínvatam; pínvata; A. pínvasva, pínvatām; pínvadhvam; PT. pínvant; pínvamāna; IPF. ápínvam, ápínvas, ápínvat; ápínvatam; ápínvata, ápínvan; Á. 3. s. ápínvata. PF. pipínváthur. PP. pinvitá (B.). CS. pinváyati (B.). Cp. pí *scell*.
- piś *adorn*, VI. : PR. piṃśáti, -te. PF. pipéśa; pipiśúr; A. pipiśé; pipiśré. AO. root: PT. piśaná. PS. piśyáte; PP. piśtá; piśitá. INT. PT. pépiśat; pépiśāna.
- piś *crush*, VII. P. : PR. piṇáṣti; piṇśānti; INJ. piṇák (2. 3. s.); IPV. piṇáṣtana; PT. piṇśánt; IPF. piṇák. VI. P. : IPF. ápiśan (AV.). PF. pipéśa; pipiśé. AO. sa: ápiśāna (B.). PR. piśyáte (B.); PP. piśta. GD. piśtvā (B.) INF. piśtavái (B.); piśtum (B.).
- piḍ *press*: PF. pipiḍó. CS. piḍáyati.
- puṣ *thrive*, IV. P. : PR. púṣyati. PT. pupóśa; OP. pupusyas; PR. pupuṣvāms. AO. root: PR. puṣyasam (B.); puṣyāśma (B.); a: OP. puṣóyam; puṣéma. PP. puṣtá. INI. puṣyáse. CS. poṣáyati.
- pū *cleanse*, IX. : PR. punamí, punáti; punánti; puníté; punáto (AV.) and punaté; INJ. puníhi and punitát, punātu; punitām; punita, punitāna and punata, punāntu; PT. punánt; punāná; IPF. ápunan. I. A. : PR. pávate; VB. pávāto; IPV. pávasva, pávatam; pávadhvam, pávantam; PT. pávamana; IPF. ápavathas. PF. pupuvúr (B.); pupuve (B.). IPF. ápupot. AO. is: ápaviṣur; INI. pavíṣa (3. s.). PS. pūyáte; PP. putá. GD. pūtví; pūtvā; -puya (B.) INI. pavitum (B.). CS. paváyat, -te (B.), paváyati (B.).
- pr *pass*, III. P. : PR. píparṣi, pipartí; piprthás; piprthá, pipratí; IPV. piprthí and piprtát, pipartu; piprtám; piprtá and pipartana. AO. red.: ápiparam, ápiparas; ápiparan; INJ. píparas, piparat and píparat; s. 3B. párṣati, párṣat; IPV. parṣa; is: 3B. páriṣat. INF. parśāni. CS. pāráyati; 3B. pāráyāti; PR. pāráyant.
- prc *mu*, VII. : PR. prṇákṣi; prṇcánti; A. prṇcó, prṇktó; prṇcáto (3. pl.); INJ. prṇák (3. s.); OP. prṇcítá; IPV.

- prñdhī** (= **prñgdhī**), **prñáktu**; **prñktám**; **PT.** **prñcánt**; **prñcāná**; **IPF.** **ápñnak** (3. s.). **III. P.** **IPV.** **piprgdhī**; **piprktá**. **PR.** **papñcúr** (B.), **SB.** **papñcāsi**; **OR.** **papñcyám**, **papñcyát**; **PT.** **papñcāná**. **AO. root**: **SB.** **párcas**; **OP.** **preimáhi**; **PT.** **precāná**; **S.** **ápñak**; **A.** **ápñkṣi**, **ápñkta**. **PS.** **prñyáto**; **PR.** **prñktá**; **-prñna**. **INF.** **-prñce**; **pñcas**.
- prñ fill**, **VI.**: **PR.** **prñāti**; **SB.** **prñaithe** (du. 2.); **IPV.** **prñá**; **prñáta**; **prñásva**; **prñadhvam**; **IPF.** **ápññat**. **INF.** **prñádhyai**. **Up. pñ fill**.
- pñ fill**, **IX.**: **PR.** **prñāmi**, **prñāsi**, **prñāti**; **prñítas**; **prñánti**; **SB.** **prñāti**, **prñāt**; **OR.** **prñīyāt**; **IPV.** **prñihī**, **prñātu**; **prñítám**; **prñítá**, **prñítāna**; **A.** **prñīśvá**; **PR.** **prñánt**; **IPF.** **ápññās**, **apññāt**. **III.** **IR.** **piparmi**, **pípartu**; **píprati** (3. pl.); **IPV.** **pípartu**; **piprám**; **pípartana**; **IPF.** **apiprata** (3. s. = **ápiprta**). **PR.** **OP.** **pupūryás**; **PT.** **papñvāms**. **AO. root** **IPV.** **pūrdhī**; **PRC.** **prīyāsam** (AV.); **root**: **ápupuram** (B.); **IND.** **píparat**; **IPV.** **pūpurantu**; **iṣ**: **puriṣṭhas** (B.). **PS.** **puryeto** (B.); **PR.** **pūrñá**; **pūrtá**. **INF.** **-puras** (K.). **PS.** **pūráyati**; **SB.** **pūráyāti**.
- pyā fill up**, **IV.** **A.** **IPV.** **pyāyaso**; **IPV.** **pyāyasva**, **pyayatām**; **pyāyantām**; **PT.** **pyāyamāna**. **AO. siṣ** **OP.** **pyāsiṣimahi** (AV.). **PR.** **pyātá**. **CS.** **pyāyáyati**; **PS.** **pyāyyáte** (B.).
- prach asl**, **VI**: **PR.** **prchāti**, **-to**; **SB.** **prchāt**: **prchān**; **A.** **prchái**. **PR.** **papracha**; **paprachúr** (B.) **AO. S.** **ápñak**-**śam**, **ápñāt**; **ápñakṣīt**. **IR.** **prakṣyati** (B.). **PS.** **prch-yáte**; **PR.** **prṣṭá**; **QDV.** **paprṣṣénya**. **INF.** **-pñcham**, **-pñcho**; **práṣṭum**.
- prath sprad**, **I.** **A.** **PR.** **práthato**. **PR.** **2.** **paprátha** (= **paprát-tha** P); **A.** **paprathé** and **paprathé** (3. s.); **SB.** **papráthas**, **papráchat**; **papráthan**, **IND.** **paprathanta**; **PR.** **paprathana**. **AO. root**. **PR.** **prathaná**; **iṣ**: **3. s. A.** **ápñrathīṣṭa**; **práthīṣṭa**. **CS.** **pratháyati**, **-to**.
- pra fill**, **II. P.**: **PR.** **prási**. **PR.** **paprátha**, **paprá** and **papráu**; **papráthur**, **paprátur**; **paprur**; **A.** **paprṣé**, **papré**, **PR.** **paprṣvāms**. **AO. root**: **ápñrāt**; **SB.** **prás**; **S.** **3. s. ápñrás**. **PS.** **AO.** **ápñráyi**; **PR.** **prátá**.

pri please, IX.: PR. *prīṇāti*; *prīṇité*; PT. *prīṇánt*; *prīṇāná*.

IPF. *áprīṇāt*. PF. *pipriyé*; SB. *pipráyas*, *pipráyat*; IPV. *pipríhi*; *pipráyasva*; PT. *pipriyāná*. PPF. *ápiprayam*, *ápipres* (B.); *ápiprayan*. AO. 9: *ápraiṣīt* (B.); SB. *préṣat*. PF. *prítá*. GD. *prítvá* (B.). D9. *píprīṣati*.

pruth short, I.: PR. *próthati*; PT. *prothánt*; *próthamāna*.

GD. -*prúthya*. INT. PT. *pópruthat*.

pruṣ sprinkle, V.: PR. *pruṣṇuvánti*; *pruṣṇuté*; SB. *pruṣṇávat*. VI. P.: IPV. *pruṣá*; PT. *pruṣánt*. IV. P.: IPF. *ápruṣyat* (B.). IX. P.: PT. *pruṣṇánt* (B.). FT. PT. *proṣṣyánt*. PF. *pruṣítá*.

plu float, I.: PR. *plávate*; *plávati* (B.). PF. *puplúvó* (B.). AO. red. *ápiplavam* (B.); S: *áploṣṭa* (B.). FT. *plosyáti*, -*te* (B.). PF. *plutá*. GD. -*plūya* (K.). S. *plaváyati* (B.). INT. *poplūyáte* (B.).

psā decour, II. P.: PR. *psati*. PS. *ápsiyata* (B.); PT. *psatá*. GD. -*psaya* (B.).

phaṇ spring: CS. *phāṇáyati*. INT. PT. *pániphaṇat*.

bandh bind, IX.: PR. *badhnami*; *badhnimás*, *badhnánti*; A. *badhnato* (3. pl.); IPV. *badhaná*, *badhuátu*; *badhnántu*; Ā. *badhñitam* (3. s.). IPT. *abadhnat*; *abadhnan*; Ā. *ábadhñita* (3. s.). PF. *babándha*; *bedhur*. FT. *bhantsyáti*. PS. *badhyáte*; PT. *baddhá*. GD. *baddhvā*; *baddhvāya* (B.); -*bádhya* (B.). INT. -*bádho*. S. *bandháyati* (B.).

badh oppress, I. A.: PR. *badhate*. PF. *babādhé*. AO. 19: INJ. *bādhīṣṭá*. PF. *bādhítá*. GD. -*bádhya*. INF. *bādhe*. (S. *bādháyati*. D9. *bibhatsate*; *bibādhīṣate* (B.). INT. *bābadhe* (3. s.); *badbadhé*; PF. *babādhāna*; *badbadhāná*.

budh woke, I. P.: PR. *bódhati*; SB. *bódhāti*; INJ. *bódhat*; IPV. *bódhatu*. IV.: PR. *budhyate*; OP. *búdhyema*; IPV. *búdhyasva*; *búdhyadhvam*; PT. *budhyamāna*. PF. *bubudhé*; SB. *bubodhas*, *búbodhati*; *bubodhatha*; PT. *bubudhāná*. AO. root. Ā. 3. pl. *ábudhnan*, *ábudhram*; IPV. *bodhi* (2. s.); PT. *budhāná*; S: INJ.

- budhánta**; red.: ábūbudhat; s: Ā. ábhutsi; ábhuts-mahi, ábhutsata; iṣ: sb. bódhiṣat. PT. bhotsyáti (B.). PS. AO. ábodhi; PP. buddhá. GD. -budhya (B.). INF. -búdhe. CS. bodháyati; bodháyate (B.). INT. bóbudhīti (B.)
- bṛh** *make big*, VI. P.: PR. bṛhāti. I.: PR. bṛmhati, -te (B.). PT. babárha; PT. babṛhaṇá. AO. iṣ: INJ. bārhiś, bārhiť. CS. barháya. INF. SB. bārbrhat; IPV. barbrhi.
- brū** *say*, II.: PR. brávimi, bráviṣi, brávīti; brúmás, bruvánti; A. bruvé, brúśó, bruté and bruvé; bruváte; bruváto; SB. brávāṇi and brávā, brávasi and brávas, brávat; brávāma, bravāiha (AV.), brávan; A. bráva-vahaí, brávaite; brávamahaí; OP. brūyát; brūyátam; Ā. bruvitá; bruvimáhi; IPV. brūhí and brūtát, brávitu; brūtám; brūtá and brávitana, bruvántu; PT. bruvánt; bruvāṇá. IPF. ábravam, ábravīs, abravīt; ábrūtām; ábravīta, ábruvan.
- bhaks** *eat*: AO. red.: ábabhakṣat (B.); CS. bhakṣáyati; bhakṣáyate (B.); PS. bhakṣyáte (B.).
- bhaj** *divide*, I.: PR. bhájati, -te. II. P.: PR. bhákṣi (= IPV.). PT. 2. s. babháktha (P.), 3. s. babhája; A. bhejé; bhejáte; bhejiré; PT. bhejará. AO. red.: ábī-bhajur (B.); s: ábhāk and ábhākṣīt; A. ábhakṣi, ábhakta; SB. bhákṣat; INT. bhák (2. 3. s.); OP. bhakṣiyá, bhakṣítá; bhakṣīmáhi; PRG. bhakṣīṣtá. PT. bhakṣyáti, -te (B.). PS. bhajyáte; PP. bhaktá. GD. bhaktvá; bhaktvaya; -bhajya (B.). CS. bhājáyati; PT. bhājyáte.
- bhañj** *break*, VII. P.: PR. bhanákti; IPV. bhañdhí, bha-náktu; PT. bhañjánt. IPF. ábhanas (for ábhanak, AV.). PT. babhánja. PS. bhajyáte.
- bhan** *speak*, I.: PR. bhánati; bhánanti; INJ. bhánanta. IPF. bhánanta.
- bhas** *devour*, III.: PR. tábhasti; bápsati; SB. bábhasat; bápsathas; PT. bápsat. VI. P.: PR. bhasáthas. I. P.: INJ. bhásat.
- bhā** *shine*, II. P.: bhási, bhāti; bhánti; IPV. bhāhí; PT. f. bhāti. PT. bhāsyáti (B.).

bhikṣ beg, I. Ā. : PR. *bhikṣate*; INJ. *bhikṣanta*; OP. *bhikṣeta*; PT. *bhikṣamāṇa*. PF. *bibhikṣé* (B.).

bhid split VII. : PR. *bhinādmī*, *bhinātsi*, *bhināti*; *bhindānti*; SB. *bhinādas*, *bhinādat*; INJ. *bhināt* (2. 3. s.); OP. *bhindyāt*; IPV. *bhindhī*, *bhinātu*; *bhinttā*; PT. *bhindānt*; *bhindānā*. IPF. *bhināt* (2. 3. s.); *ābhinat* (3. s.); *ābhindan*. IPF. *bibhēda*; *bibhidúr*. AO. root : *ābhedam*, *bhót* (2. 3. s.), *ābhet* (3. s.); SB. *bhédati*; INJ. *bhét* (2. s.); PT. *bhidánt*; S. : OP. *bhidéyam*; S. : INJ. *bhitthās*. PT. *bhetsyāte* (B.). PS. *bhidýāte* (B.); AO. *ābhedi* (B.), PF. *bhinuá* GD. *bhittvá*; -*bhīdya*. INF. *bhēttavái* (B.); *bhēttum* (B.). DS. *bībhītsati*.

bhī fear, III. P. : PR. *bibhēti*; *bībhīyati*; INJ. *bibhēs*; OP. *bibhīyāt*; IPV. *bibhīá*, *bibhīána*; PT. *bībhīyat*; IPF. *bibhēs*, *ābibhet*. I. A. : PR. *bháyate*; SB. *bháyāte*; IPV. *bháyatām* (3. s.), IPF. *ābhāyanta*; PT. *bháyamāṇa*. PF. *bībhāya* (1. s.), *bībhāya* (B. also *bībhāya*); *bībhīyātur*; *bībhīyúr*; PT. *bībhīvam*; PER. PF. *bībhāyām cakāra*. AO. root INI. *bhēs* (TS.); *bhoma*; PT. *bhiy-aná*; red. : *bībhāyat*; *ābībhāyur* (Kh.); *ābībhāyanta*; S. : *bhaiṣis* (AV.); *ābhāṣma*, *ābhāṣur*; PT. *bhiyāsana* (AV.). CC. *ābheṣyat* (B.). PF. *bhītá*. INF. *bhiyāso*. CS. *bhiṣáyate* (B.); AO. *bībhīṣas*; *bībhīṣathās*.

1. *bhuj enjoy*, VII A. : PR. *bhuñkté*; *bhuñjate* and *bhuñjató*; SB. *bhunājāmaha*; PT. f. *bhuñjati*. PF. *bubhujó*; *babhujmāhe*, *bubhujiré*. AO. root : SB. *bhójate*; INJ. *bhójam*; S. : OP. *bhujéma*; IPV. *bhujá* (TS.). PS. *bhuj-yāte* (B.). INF. *bhujó*; *bhójaso*. CS. *bhojáyati*.

2. *bhuj bend*, VI. P. : INJ. *bhujāt*; IPV. *bhujá* (VS.). PPF. *ābubhojīs*. GD. -*bhujya* (B.).

bhur quiver, VI. : INJ. *bhuránta*; IPV. *bhurántu*; PT. *bhurámāṇa*. INT. *jārbhurīti*; PI. *jārbhurat*; *jārbhur-āṇa*.

bhū be, I. : PR. *bhāvati*; *bhāvate* (B.). PF. *babhūva*, *babhūtha* and *babhūvitha*, *babhūva*; *babhūvāthur*, *babhūvātur*; *babhūvimá*, *babhūvá*, *babhūvúr*; OP.

- babhūyās, babhūyāt**; IPV. **babhūtu**; PT. **babhūvāms**.
 AO. root: **ābhuvam, ābhūs, ābhūt**; **ābhūtam, ābhūtām**;
ābhūma, ābhūta and **ābhūtana, ābhūvan**; SB. **bhuvāni**,
bhūvas, bhūvat; **bhūthās, bhūtas**; **bhūvan**; RV.
bhūvam, bhūs, bhūt; **bhuma**; OP. **bhūyās, bhūyāt**;
bhuyāma; PRC. **bhuyāsam, 3. bhūyās**; **bhūyāma,**
bhūyāsta; IPV. **bodhi** (fo) **bhūdhī, bhūtu**; **bhūtām**;
bhūtā and **bhūtāna**; A. **bhūvas, bhūvat**; red.: **ābū-**
bhuvas. PT. **bhaviṣyāti**; **bhavita** (B.). PP. **bhūtā**.
 GDV. **bhāvya** and **bhāvya**; **bhāvitva**. GD. **bhūtvī,**
bhūtvā; -**bhūya**. INF. **bhuvé, -bhuve, -bhvé**; **bhūṣāni**;
bhāvitum (B.); **bhāvitos** (B.). CS. **bhāvāyati**. DS. **bh-**
bhūṣati. INT. **bóbhaviti**.
- bhṛ** *be*, I. PR. **bhāratī, -te**. III: PR. **bíbharmi, bí-**
bharṣi, bíbharti; **bíbhṛthās, bíbhṛtās**; **bíbhṛmāsi** and
bíbhṛmās, bíbhṛthā, bíbhṛati; SB. **bíbharaṇi, bíbharat**;
 OP. **bíbhṛyāt**; IPV. **bíbhṛhī, bíbhartu**; **bíbhṛtām**;
bíbhṛtā (TS.); PT. **bíbhṛat**; IPF. **ábibhar**. PF. **jabhārtha,**
jabhāra; **jabhṛur**; Ā. **jabhṛṣé, jabhré**; **jabhṛiré**; **ba-**
bhāra (B); Ā. **babhré**; IT. **babhṛāṇā**; SB. **jabhārat**.
 PPF. **ājabhartana**. AO. root: PRC. **bhṛiyāsam**; IPV.
bhṛtām; S. **ābhārṣam, 3. ābhār**; **ābhārṣtam**; SB.
bhārṣat; INV. 3. **bhār**; iṣ. **ābhāriṣam**. IT. **bhāri-**
ṣyāti; **bhartā** (B). CO. **ābhāriṣyat**. PS. **bhṛiyāte**; SB.
bhṛiyāte; AO. **bhāri**; PF. **bhṛtā**. GD. -**bhṛtya**. INF.
bhārtum; **bhārtave, bhārtavāi**; **bhāradhyai**; **bhār-**
maṇe. DS. **bubhṛṣati** (B.). INT. **jarbhṛtās**; **bhārī-**
bhṛati (3. pl.); SB. **bhāribharat**; IT. **bhāribhṛat**.
- bhramā** *fall*, I.: PR. INV. **bhrāmāat**. AO. A: INV. **bhraśat**.
 PF. -**bhrṣta**; **bhraṣtā**. (S. PT. **bhraśāyant**).
- bhrāj** *shine*, I. Ā.: PR. **bhrājate**; PT. **bhrājamaṇa**. AO.
 root: **ābhrāt**; PRC. **bhrāyāsam**. PS. AO. **ābhrāj**.
- mām**, *be great*, I.: PR. **māmhate**; **māhe** (3. s.); OP.
māhema, māheta; IPV. **māmhatam**; PT. **māmhamāna**.
 IPF. **āmāmhata**. PF. **māmahé** (1. 3.); SB. **māmāhas**;
 INV. **māmahanta**; IPV. **māmahasva, māmahantām**; PT.

māmahāná. PP. mahitá (B.). INF. mahé, maháye. CS. maháyati, -te; INI. mamháyam; PT. maháyant; maháyamāna.

majj *smk*, I. P. májjati. AO. root: OP. majjyát (B.). PT. mañkṣyáti, -te (B.). GD. -májja. CS. majjáyati (B.).

math, manth *stu*, IX.: PR. mathnámī; mathnīté (B.); IPV. mathnitá, mathnántu; PT. mathnánt; IPF. ámathuṣṭ; I. mánthati, -te; máthati (AV.). PT. mamátha; methúr (B.); A. methiró (B.). AO. root: SB. máthat; iṣ. ámanthiṣṭám (3. du.); ámathiṣata (B.); INJ. máthīs, máthīt. IT. manthiṣyati (B.). mathiṣyáti, -te (B.). PS. mathyáte; PP. mathitá. GD. mathitvá (B.); -máthya (B.). INF. mánthitavái; máthitos (B.).

mad *be exhilarated*, I.: PR. mádati; -te. III. P.: PR. mamatsī. II. P.: PR. matsī (- IPV.). IV. P.: PR. mádyati (B.). PI. mamáda; SB. mamádas, mamádat; mamádan; IPV. mamaddhí, mamáttu; mamattána. PPI. amamadur. AO. root: IPV. mátsva: red.: ámīmadas; A. amīmadanta; S. ámatsur; A. ámatta (3. s.); ámatsata (3. pl.); SB. mátsati and mátsat; mátsatha; INJ. matsata (3. pl.); iṣ. ámādiṣur. PS. m. madyámāna; PP. mattá. GD. -madya. INF. maditos (B.). CS. madáyati; mādáyati, -te; SB. madayase, madáyāte; mādáyāite; mādáyadhve and mādáyādhvai; INI. mādáyādhyai; PP. maditá.

man *think*, IV. A.: PR. mányanto. VIII. A.: PR. manvó; manmáhe, manvaté; SB. manávai, manávate; INJ. manvata (3. pl.); OI. manvitá; IPV. A. manutám (3. s.); PT. manvāná; PPI. ámanuta (3. s.); ámanvata (3. pl.). IF. moné (B.); mamnatho, mamnāte; OP. mamanyát; IPV. mamandhi. PPF. ámaman (3. s.). AO. root: ámata; ámanmahī; SB. mánāmaho, mananta; PT. manāná; S. A. ámamsta; ámamsātām; ámamsata; SB. mámpsai, mámpsase, mámpsate and mámpsatai (TS.); mámpsante; INJ. māmsthās, mamsta and māmsta (AV.); OP. masiyá, mamsiṣṭhās, mamsiṣṭá; mamsimáhi;

mamsirata; IPV mandhvam (B.). IT. manisyé; mam-syáte (B.) PP. matá. GD -matya (B.) INI mantave, mántayái; mántos (B.) CS manáyati; OP. manáyet. DS. mimāṁsate (AV), -ti (B.); AO. is. āmīmāṁsiṣṭhās (B.). PP. mimāṁsitá (AV).

mand *eschilante*, I IR mandati, -te. II mamānda; SB. mamandat; II. J. mamanduṣi. PPI āmamandur. AO root. mandur; PI. mandaná; IV. āmandīt; amandiṣur; mándiṣṭa (3. 4 A.). amandiṣātām (3 du A.); OP. mandīṣamahi (VS.) INF. mandadhyai. CS mandáyati; INI. mandayadhyai.

1 ma *measur*, III II mine, mimate; mimate; mimi-mahe, mimate; OP. mi niyas, mimiya; IV. mimihi, mimatu; mimitam, mimitam; V mimiṣva; mimatham; II mimana IP. amimithas, animita II. mamatur; mamur; mamō (1 3); mamate; mamire; AO root. II mahí; masva; II mana (ES); S amasi; SB masatai (AV.). IS. AO. amayi; II. mīta; GDV. méya (AV.). GD mitva; -māya. INI -mé, -mai.

2 mā *h'v'v*, III. P. IR mimati; mimiti. II. minaya; SB. mimayat. III. amimet. INI. mātavai. INI. PI mémyat.

mi *fir*, V. P. IR minomi, minoti; SB. minavama; INI. minván; IPV minotu IP. minván. PI mimaya; mimyur. CS miyate; II miyámana; PP. mitá. GD -mitya (B.)

mikṣ *ma*: PI mimikṣathur, mimikṣatur; mimikṣe; mimikṣire. IPV. numikṣvá. CS. nekṣáyati (B.)

mith *alternate*, I. PR. móthamasí; A. métheto. VI P II. mithaut. II. mimétha. PP. mithita.

mís *mi*. DS. mimikṣati; IPV. mimikṣa, mímikṣatam, mímikṣatam.

miṣ *unk*, VI P. PR. miṣati; miṣanti; PP. miṣant. INF. -miṣas.

mih *shed water*, I. PR. méhati; PI. méhant; méghamana.

AO. 8a: ámikṣat (B.). RT. mekṣyáti. PP. miḍhā. INF. mihó. CS. meháyati. INI. mémihat (B.).

m1 *damage*, IX. : PR. minámi, mináti; minimási, minánti; SB. minat; mináma; INF. minít (AV.): minan; RT. minánt; minaná. IPT. áminās, ámināt; áminanta. IV. A.: PR. miyase, miyate; OP. miyeta (B.). PP. mimāya; mimaya (AV.). AO. 8: IN. meṣi, meṣṭhās, meṣṭa. PS. miyáte; AO. amay, (B.), PS. mita. INI. inétoś (B.); -miyam, -miye. INI. PP. mómyana.

miv *push*. I. P.: PR. mivati; PP. mivant. PP. -mūta; mivita (B) GD. mivya (B.).

muc *release*, VI : PR. muñcāti, -te, SB. muñcāsi, muñcat; RT. muñcātu; A. muncatam; IT. muñcānt; muñcānana. III. ámuñcat; A. ámuñcata. IV. A.: PR. mucyase; SB. mucyatai (AV.). PP. mumucamáhe, mumucró; SB. munucas; mumocati, múmocati, mumucat; RT. munugdhí, mumókta; 2. du mumuktam, munócatam; mumocata; IT. mumucaná. III. amumuktam. AO. 1001. ámok; ámuktam; A. ámugdhvam; IRC. mucīṣṭa; PS. mucas, amucat; SB. mucati; mucāte; IN. mucas, mucat; PS. muca, A. mucádhvam; S: amauk (B.); A. ámuksi, amukthas, INJ. mauk (VS); A. mukṣata (3. pl); OP. mukṣiya. II. mokṣyati, -te (B.). PS. mucyáte; AO. amoci, IN. móci; II. muktá. GD. muktva (B.); -múcyā. INI. moktum (B). PS. mumukṣati, -te; mókṣate (B.); PI. mumukṣamaṇa.

mud *be merry* I. A.: PR. módate. PP. mumoda. AO. 1001. OP. mudīmahi; PS: PRO. A. modīṣiṣṭhas. PS. AO. ámodi. INF. mudé. CS. modayati, -te (B); PS. mumodayiṣati (B.).

muṣ *eat*, IX. P.: PR. muṣṇati; PI. muṣṇant; IPR. amuṣnās, amuṣnat; ámuṣṇitam. I. P.: PR. móṣatha. AO. 18. INJ. moṣiṣ. PP. muṣitá. GD. -muṣya. INF. muṣé.

muh *be dizzy*, IV. P.: PR. muhyati. II. mumóha (B.). AO. 8: ánuhat (B.); 1ed.: ámūmuhat. IT. mohiṣyáti (B) PP. mugdhá; muḍhá (AV.). INI. muhó. CS. mohayati; GD. mohayitva.

murch, *mūr thicken*, I. P. : IPF. *ámurchat*. PP. *múrtá* (B.).
CS. *murcháyati* (B.).

1. *mṛ die*, I. : PR. *máratí*, *márate*; *márāmahe*; SB. *máratí*; *márāma*; A. *márai*. PF. *mamára*; *mamrúr*; PT. *mamṛvāms*. AO. root: *ámṛta*; INJ. *mṛthás*; OP. *mur-tya*; red.: *ámimarat* (B.). FI. *maṛiṣyáti* (AV.). PS. *inriyáte*; PP. *mṛtá*. GD. *mṛtvá* (B.). CS. *māráyati*.

2. *mṛ crush*, IX. P. IPV. *mṛñihí*; PT. *mṛñánt*. PS. *mur-yáto* (B.); PP. *murná* (AV.). INF. IPV. *marmartu*.

mṛo injure: AO. S. : PR. *mṛkṣīṣtá*. PP. *mṛktá*. CS. *marc-áyati*; SB. *marcáyāt*.

mṛj wipe, II. : PR. *mārṣti*; *mṛjānti*; *mṛjé*; *mṛjānáhe*; IPV. *mārṣtu*; A. *mṛkṣva*; *mṛddhvám*; PT. *mṛjāna*; IPF. *mṛṣtá* (3. S. A.); *ámṛjata*. VII. : OP. *mṛñjyat* (B.); IPV. *mṛñájami* (B.); IPT. *mṛñjáta* (3. pl.). II. *inamárja*; *māmṛjur*; *mamṛjé* and *inamṛjo*; OP. *mamṛjitá*. AO. SA. : *amṛkṣat*; *ámṛkṣama*; A. *amṛkṣanta*; IPV. *mṛkṣatam*; red.: *ámimṛjanta* (B.), S. *ámārksīt* (B.); IS. *amárjit* (B.). FI. *mṛakṣyáto* (B.), *mārksyáto* (B.); *mṛṣtá* (B.). PS. *mṛjyáte*; PP. *mṛstá*; GDV. *márjya*. GD. *mṛṣtvá*; *inárjitva* (B.); -*mṛjya*. INF. -*mṛjas* (B.). CS. *marjáyati*, -*te*; *marjáyati*, -*te* (B.). INI. *marmṛjyáte*; *marimṛj-yáto* (B.); SB. *marmṛjat*; *inarmṛjanta*; FI. *mármṛjat*; *inarmṛjana* and *marmṛjaná*; *marimṛjámāna*; IPT. *marmṛjmā*, *marmṛjata*.

mṛd be gracious, VI. : PR. *mṛdāti*; *mṛdáte* (B.), SB. *mṛlati* and *mṛjāt*; IPV. *mṛlá* and *mṛdátat* (AV.), *mṛlatu*. PF. OT. *mamṛdyur*. CS. *mṛdayati*.

mṛṇ crush, VI. P. : PR. *mṛṇátí*; INJ. *mṛṇát*; IPV. *mṛṇá*. IPF. *amṛṇat*. AO. root: *mṛṇyur* (K.); red.: *ámimṛṇan*. *mṛd crush*: AO. PR. *mṛdyāsam* (B.); FI. *marḍiṣyáto* (B.). PS. *mṛdyáto* (B.); PP. *mṛdita*. GD. -*mṛdya* (B.). INF. *márditos* (B.).

mṛdh neglect, I. P. : PR. *márdhatí*. VI. : PR. SB. *mṛdhāti*. AO. root: OP. *mṛdhyás*; IS. : SB. *márdhiṣat*; INJ. *márdh-is*; *mardhiṣtam*. PP. *mṛddhá*.

- mṛś touch*, VI.: PR. *mṛśāti*, -te. PI. *māmṛśūr*; *mamṛśé* (B.). AO. SA: *ámṛkṣat*; INI. *mṛkṣas*; *mṛkṣata* (2. pl.). PP. *mṛṣtá*. GD. -*mṛśya*. INI -*mṛśe*. (S. *marśáyati* (B.)). INI. SB. *mármṛśat*; IND. *marimṛśyáte* (B.).
- mṛṣ not heed*, IV. PR *mṛṣyate* PP. *mamárṣa*. AO. root: INI. *mṛṣthas*; A. INI. *mṛṣanta*; 1ed.: INI. *mimṛṣas*; IY INI. *marṣiṣthas*. INF -*mṛṣe*.
- med be put*, IV. P. IPV. *médyantu*. VI A. IPV. *modátām* (3. S.). (S. *modayati*).
- myakṣ be situated*, I P.: IPV. *myakṣa*. PP. *mimyakṣa*; *mimikṣur*; A. *mimikṣire*. AO. root: *ámyak*; PS. *ámyakṣi*.
- mrad crush*, I.. PR. *mradato*; IPV. *mráda*. PR. *mradyáti*, -te. INF -*mrade* (B.). (S. *mradayati*).
- mruc, mluc see*, I. P.: PR *mrucati*; *mlócati* (B.). PI *mrócant*. II. *mumlóca* (B.) AO. A. *ámrucat* (B.) II. *mrukta* (B.) *mluktá*. INI. *mruca*.
- mīla relate*, IV P.: PR. *mīlayati* (B.) IP. *mīlatá*; *mīlaná* (B.) (S. *mīlapayati*).
- vaj sacrifice*, I PR *yajati*, -te; SB *yajati*, -te, OI. *yájeta*; II. *yajatu*; *yajantam*, AI. *yajant*; *yajamana*. III. *áyajat*, *ayajanta*. II. *yje* (1. 3. S.), *yējó* (3. S.); *yathe* *yiró*; PI *yjana*. AO root: II. *yakṣva*, 1ed.: *ayīyajat* (B.), S. *ayas*, *ayaṭ*, S. *ayakṣit*; A. *ayaṣṭa* (3. S.), SB. *yukṣat*; du. 2. *yakṣatas*, 3. *yakṣatam*, A. *yakṣate*; INI. *yat* (2. S.); A. *yakṣi* (1. S.) OR *yakṣiya*; SA: II. *yakṣatam* (3. du.). II. *yakṣyate*; *yakṣyati* (B.); *yaṣṭa* (B.) II. *iṣṭa* OR *iṣṭva*. INI. *yajadhyai*, *yajadhyai* (T.S.), *yaṣṭave*; *yaṣṭum*. (S. *yajayati* (B.)). DS. *iyakṣati*, -te; SB. *iyakṣan*; PI *iyaksant*, *iyakṣamāṇa*.
- yat stretch*, I. PR *yátati*, -te; SI. A. *yataite* (3. du.); OI. *yátema*; *yateinahi*; II. *yátatam*; A. *yatasva*; *yatan-tām*; III. *yatant*; *yatamana*. PI *yetiré*. AO. root: PI *yataná* and *yátana*; IS: *ayatiṣṭa* (B.). II. *yatiṣyáte* (B.) PI. *yattá*. GD. -*yatiya* (B.) (S. *yatayati*, -te; PS. *yatyate* (B.))

yam *stretch out*, I : PR. yáchatī, -te; SB. yáchāt; OP. yáchet; IPV. yácha and yáchatāt, yáchatu. IPR. áyachat; A. áyachathās. PP. yayāntha, yayāma; yemáthur, yemátor; yemimá, yemá, yemúr; Ā. yemé (3. s.); yemáte; yemiré; PT. yemāná. AO. root: yamam; áyamur; SB. yámas, yámati and yámat; yáman; A. yámase, yámate; OP. yamimáhi; PR. yamyás (3. s.); IPV. yandhi; yantam; yanta and yantana; a: OP. yamot; s: áyāmsam, áyān (3. s.); A. áyāmsi (B.), áyāmsa; ayāmsata; SB. yāmsat; yāmsatas; yāmsan; A. yāmsate; INJ. A. vāmsi; PT. yamasāná; iṣ: yāmiṣṭa (3. s. A.). IT. yāmsyāti (B.). PS. yamyáto; AO. áyūmi (B.); PP. yatā; GDV. yāmsōnya. GD. -yátya. INJ. yāmitavāi, yantave; yāmam; yāntum (B.). CS. yamáyati; yamáyati (B.). DS. yīyāmsati (B.). INJ. yāmyamiti.

yas *be heated*, III. P. IPV. yáyastu. IV. P : PR. yásyati. PP. yastá; yasitá (B.)

ya *g*, II. P.: PR. yāti; yanti; OP. yāyam; IPV. yahi, yāta; yātam; yatá and yatána, yantu; PP. yant. IPR. ayas, ayat: áyatam; áyāna, áyatana, áyur (B.). PT. yayatha, yayau; yayáthur; yayá, yayur; PT. yayivāms. AO. s. áyasam; ayasur; SB. yāsai; INJ. yeṣam; iṣ: ayasiṣam, ayasīt; ayasiṣtam; ayasiṣṭa, ayasiṣur; SL. yasiṣat; PR. Ā. yasiṣiṣṭhas; IPV. yasiṣtam; yasiṣṭa. IT. yasyati. IP. yāta. GD. yātva (B.): -yaya (B.). INJ. yátave, yutavai (B.); -yai. CS. yapáyati (B.).

yac *ask*, I. PR. yacatī, -te. IT. yayace (B.). AO. iṣ: ayacit; áyaciṣṭa (B.); SB. yaciṣat; A. yaciṣamahe. IT. yaciṣato. IT. yacitá; yácitva and yácya (B.). INJ. yácitum. CS. yacáyati.

1. **yu** *unite*, VI.: PR. yuvati, -te. II. yauti; A. yuté; SB. yávan; IPV. yutam (3. s. A.); PT. yuvāná. PP. yuyuvé. PPR. IT. yuvita (B.). PP. yutá. GD. -yuya. DS. yuyuṣatī. INJ. yoyuvé; PT. yóyuvaī (AV.); yóyuvāna.
2. **yu** *separate*, III.: PR. yuyóti; SB. yuyávat; INJ. yuyo-

thás, yuyota; OP. yuyuyātām; IPV. yuyodhi, yuyótu; yuyutām and yuyótam, yuyóta and yuyótana. I. P.: PR. yuchati; IPV. yuchantu; PT. yuchant. AO. root: SB. yávanta; OP. yuyāt (B.); 3. du. yūyātām (B.); PR. yūyás (3. s.); 1ed. INT. yūyot; S. yóṣati and yóṣat; yóṣatas; IN. yuṣam (AV); yáus (2. s.); yauṣtam; yauṣma, yauṣta, yauṣur; A. yosṭhās (B.); iṣ: INT. yavis. PR. AO. áyuvī; PP. yutá. INT. yótave, yótavái; yótos. (S. yavayati; yaváyati. INT. PI. yóyuvat; IPF áyoyavit; PP. yoyava.

yuj *yuj*, VII. PR. yunákti; yuñjánti; yuñkté; yuñjáte; SB. yunajat; yunajan; A. yunájate (3. s.); IN. yuñjāta (3. pl); IPV. yuñdhí, yunáktu; yunákta, yuñjāntu; A. yuñkṣvá, yuñtam; 2. du. yuñjatham; yuñgdhívām; PI. yuñjant; yuñjaná; IPF. ayunak and ayunak; áyuñjan; A. ayuñjata (3. pl). PR. yuyója; yuyujná, A. yuyuje; yuyujré; SB. A. yuyójate (3. s.), PI. yuyujaná. AO. root: A. ayuji, ayukthas, ayukta, ayujmahī, ayugdhvam, yujata and áyujan; SB. yojate; IN. yójam; A. yukta (3. s.); OP. yuyāva, yuyatam; IPV. yukṣvá, 1. yujaná; ayukṣi, áyukṣatām (3. du.); ayukṣata (3. pl) PT. yoksyati (B.), yoksyate; yokta (B.) 1c. yuyáte; AO. áyoji; IN. yóji; IP. yukta. GD. yuktva, yuktvaya INT. yuje; yóktum (B.)

yudh *yujh*, IV. PR. yudhyati, -te; SB. yudhyat. IV. IPV. yudhya; PT. yúdhyant; yudhyamana, IPF. ayudhyas, áyudhyat. I. P.: PR. yodhanti (AV.). II. P. yótsi (-IPV.). PT. yuyodha; yuyudhur, A. yuyudháte (3. du.) AO. root SB. yódhat; IPV. yódhi; PT. yodhaná; 1c. áyodhít; SB. yódhisat; INT. yódhis; IPV. yodhiṣtam. 11. yotsyáti, -te (B.). PP. yuddhá. GDV. yódhya, yudhónya. GD. -yuddhvi INT. yudhé, yudháye; yudham. (S. yodháya. DS. yuyutsati, -te.

yup *obstruct*: PR. yuyópa; yuyopimá. AO. 1ed.: áyūyupan (B.). PP. yupitá. CS. yopáyati. INT. yoyup-yáte (B.).

yeṣ be heated, I. P.: PR. yéṣati; PT. yéṣant.

raṃh hasten, I.: PR. ráṃhate; PT. ráṃhamaya. IPI.

áramhas; A. áramhata (3. s.). PF. PT. rarahāpá. CS.

raṃháyati, -te.

rakṣ protect, I.. PR. rákṣati, -te. PF. rarákṣa; PT. ra-

raksāpá. AO. IS: árákṣit; árákṣit (B.); SB. rákṣiṣas,

rakṣiṣat. PF. rakṣitá. CS. rakṣáyate (B.).

raj colour, IV. IPF. árajyata. PF. raktá (B.). CS. rajáyati.

INT. rárajiti.

rad dig, I.: PR. rádati, -te; INT. rádat; IPV. rada: rádantu;

A. rádantām (3. pl.). PT. rádant. IPF. áradat, rádat.

II. P.: rátsi (= IPV.). PF. raráda. PF. raditá.

radh, randh make subject, IV. P: IPV. rádhya, rádhyatu.

PI. rāradhūr. AO. 1001: IPV. randhī (= randdhī); a:

SB. rádhamā; INT. radham; 1ed.. SB. riradhā; INT.

riradhas, riradhat; riradhataun; riradhata; IS: INT.

rándhīs. IP. raddhá. CS. randháyati; PF. randháyāsi.

ran rejoice, I.: PR. ráṇati; INT. ráṇanta; IPV. ráṇa. IV.

P: PR. raṇyasi, ráṇyati; ráṇyathas; ráṇyanti. PI.

rarāṇa (1. s.); SB. rārāṇas, rārāṇat; rarāṇata (2. pl.).

INT. rārān (3. s.) IPV. rārāndhi, rārānta (2. pl.), rārāntu.

PPF. arāraṇur. AO. IS: árāṇiṣur; INT. ráṇiṣṭana. CS.

raṇáyati.

rap chatter, I. P.: PR. rápati; INT. rápat; OP. rapema.

IPF. árapat. INT. rárapiti.

rapé be full, I. A.: rapéate; rapéante. PF. rarapésé.

rabh, rambh grasp, I.: PR. rabhate. PF. rarabhmá; A.

rarabhé; rebhiré; PT. rebhāpá. AO. S: 3. s. A. árabdha;

PI. rabhasaná. PF. rabdhá. GD. -rabhya. INF. -rábham;

-rábho. CS. rambháyati, -te (B.). DF. rípsate (B.).

ram rejoice, I. A.. PR. rāmato. IX. P.: IPF. áramṇās,

áramṇāt. AO. red.: arāramat; SB. rīramāma; INT.

rīraman; S: A. áramsta (3. s.); áramsata (3. pl.); INT.

ramsthās; SIB: INT. ramsiṣam. PF. ramsyáte; -ti (B.).

PF. ratá (B.). GD. ratvā (B.). INF. rántos (B.). CS.

ramayati and rāmáyati.

1. *rā give*, III.: IPV. *ririhi*; *Ā. rarāsva* (AV.); *rarāthām* (3. du.); *raridhvam*; SB. *rārate*; PT. *rārāpa*. II.: PR. *rāsi* (=IPV.); *rató* (B.); PF. *rarimá*; *raré* (1. s.), *rariśé*; *rarāthe*; PF. *rarivāms*; *rarāná*. AO. root: *árādhvam*; IPV. *rāsva*; S. *árāsma*; *árāsata* (3. pl.); SB. *rāsat*; *rāsan*; A. *rāsate* (3. s.), OP. *rasiyá*; IPV. *Ā. rāsatām* (3. s.); *rāsatham* (2. du.); *rāsantām* (3. pl.); PT. *rātá*.
2. *rā bark*, IV. P.: PR. *rāyasi*; IPV. *raya*; PT. *rāyant*.
rāj rule, I. P.: IR. *rājati*. II. P.: PR. *rāṣṭi*; INJ. *rāt*. AO. *iṣ*: *árājiṣur*. INF. *rājāse*. CS. *rājáyati* (B.), -te.
- radh succeed*, IV. A.: IPV. *radhyatām*; PT. *radhyamāna*. V. P.: PR. *rādhnóti* (B.). PT. *raradha*. AO. root: *árādh-*am (B.); SB. *radhat* and *radhati*; *radhāma*; PRE. *radhyasam*; *radhyasma*; IED.: *arīradhat* (B.); S.: *árātsis*; I.: INJ. *radhiṣi* (1. s.). PF. *ratsyāti*. PS. AO. *árādhi*; IP. *raddha*; GDV. *rādhya*. GD. *rāddhva* (B.). -*radhya* (B.). INI. *irādhyai*. CS. *radháyati*.
3. *ri flow*, IX.: IR. *riṇati*; *riṇithás*; *riṇanti*; A. *riṇité*; *riṇáto*; INJ. *riṇas*; *riṇán*; PT. *riṇánt*; *riṇáná*. IEF. *riṇás*, *áriṇāt*; *áriṇitam*; *áriṇita*. IV.: PR. *riyate*; *riyanto*; PT. *riyamaṇa*.
4. *ri tear*, VII. P.: PR. *riṇákti*; SB. *riṇácava*; INJ. *riṇák* (3. s.), IEF. *áriṇak* (2. s.); *riṇak* (3. s.). PT. *riréca*; *riricáthur*; A. *ririkṣé*, *ririce*; *riricathe*; *riricré*; OP. *riricyam*, *riricyát*; PT. *ririkvāms*; *riricaná*. PPI. *árireçit*. AO. root: INJ. A. *rikthas*; IPV. *riktám*; S.: *árcak* (3. s.); A. *árikṣi*; IED.: *arīricat* (B.). PF. *rokṣyate* (B.). PS. *rieyato*; IEF. *aricyata*; AO. *áreci*; PT. *rikta*. CS. *recáyati* (B.).
- rip smear*: PF. *riṇipur*. PT. *riptá*. Cp. *hp*.
- ribh sing*, I. P.: PR. *rébhati*; *róbhanti*; PT. *róbhant*. IEF. *róbbat*. PF. *rirébha*. PS. *ribhyáto*.
- riś tear*, VI.: PR. *riśámaho*; IPV. *riśántam*; PT. *riśánt*. PF. *riśtá*.
- riṣ be hurt*, IV. PR. *riṣyati*; SB. *riṣyās*, *riṣyāti* and *riṣyát*; OP. *riṣyot*; *riṣyema*. I. P.: SB. *rēṣāt*; INJ. *rēṣat*. AO.

a: *árisan*; SB. *riṣāma*, *riṣātha* and *riṣāthana*; PT. *riṣant* and *riṣant*; red.: INJ. *ririṣas*, *ririṣat*; *ririṣata* (2 pl.); OP. *ririṣes*; PR. A. *ririṣiṣṭa* and *ririṣiṣṭa* (3. s.). PP. *riṣṭá*. INF. *riṣé*; *riṣás*. CS. *reṣáyati*; INF. *riṣayádhyai*. DS. *rírikṣati*.

rih *lick*, II.: PR. *rédhi*; *rihanti*; 3. pl. *riháte* and *rihaté*; PT. *rihant*; *rihaṇa* (VS.) and *rihāṇá*. PF. PI. *ririhváms*. PP. *riḍhá*. INF. *rerihyáte*; PT. *rérihat*; *rérihāṇa*. ('p. lh.

1. ru *cry*, VI. P.: PR. *ruvāti*; INJ. *ruvát*; IMP. *ruvá*; PT. *ruvánt*. II. (B.) *rāuti*; *ruvanti*. PF. *ruruviré* (B.). AO. is: *árāvīt*; *araviṣur*. PP. *rutá*. INT. *róraviti*; PT. *róruvat*; *róruvāṇa* (B.); IMP. *ároravit*.

2. ru *break*: AO. is: *raviṣam*. PP. *rutá*. INT. PT. *róruvat*.
ruc *shine*, I.: PR. *rócate*. PT. *ruróca*; *rurucur*; *rurucé* (3. s.); INJ. *rurucanta*; OP. *rurucyás*; PT. *rurukváms*; *rurucāná*. AO. root PT. *rucāná*; red.: *árūrucat*; A. *árūrucata* (3. s., B.); is: A. *arociṣṭa* (3. s.); OP. *rucīṣiyá* (AV.) and *rocīṣiyá* (B.). PS. AO. *ároci*. PP. *rucitá* (B.). INF. *rucé*. CS. *rocáyati*; -te (B.) INT. PT. *rórucāṇa*.

ruj *break*, I. P.: PR. *rujāti*. PF. *rurójitha*, *rurója*. AO. root: INJ. *rók*; red.: *árūrujatam* (2. du.). PP. *rugná*. GD. *ruktvá* (B.); -*rújya* (B.). INF. -*rúje*.

rud *reep*, II. P.: PR. *róḍiti*; *rudánti*; SB. *ródat* (Kh.); PT. *rudánt*. INF. *árodit* (B.). AO. a: *árudat*. CS. *rodáyati*.

1. rudh *obstruct*, VII. PR. *ruṇádhami*, *ruṇáddhi*; Ā. *rundhé* (= *runddhé*); *rundhate* (3. pl.); SB. A. *ruṇádhamahai*; IMP. *rundhi* (= *runddhi*); A. *rundham* (= *runddhām*, 3. s.); PT. *rundhāná*; IMP. A. *árundhata* (3. pl.). PF. *ruródhitha*; A. *rurudhré*. AO. root: *árudham*; *árudhma*; a: *árudhat*; *árudhan*; INJ. *rudhát*; PT. *rudhánt*; s: *áraut*; *árautsāt* (B.); Ā. *árutsi* (B.), *áruddha* (B.). PT. *rotsyāti*, -te (B.). PS. *rudhyáte*; PP. *ruddhá*. GD. -*rúdhya*. INF. -*rúddham*, *rúndham* (B.), -*ródham* (B.); *róddhos* (B.). DS. *rúrutsate* (B.).

2. *rudh grow*, I. P.: PR. ródhati; INJ. ródhat.

rup break, IV. P.: PR. rúpyati (B.). AO. red.: árūrupat.
PR. rupitá. CS. ropáyati (B.).

ruh ascend, I.: PR. róhati, -te. PF. ruróhitha, ruróha; ruruhur. AO. root: RT. rúhāṇa; A. áruham, áruhas, áruhat; áruhāma, áruhan; SB. ruháva; INJ. ruham, rúhat; OP. ruhéma; IPV. ruhá; ruhátam; SA. rukṣás, áruksat; áruksama. RT. rokṣyáti (B.). PP. rūḍhá. GD. rūḍhvā, -ruhya. 1PF. -ruham; róhiṣya (TS.); ródhum (B.). CS. roháyati; -te (B.); ropáyati (B.). DS. ruruksati.

rej tremble, I.: PR. réjati, -te; INJ. réjat; réjanta (3. pl.); RT. réjamāna; 1PF. árejetām (3. du.); árejanta. CS. rejáyati.

lap prate, I. P.: PR. lápati; RT. lápant. RT. lapīṣyáti (B.). PF. lapitá. CS. lāpáyati; -te (B.). INT. lalapiti.

labh take, I. Ā. PR. lābhate. PF. lebhíró; RT. lebhāna. AO. s (B.): A. ālabdha; ālapsata. RT. lapsyáti, -te (B.). PS. labhyáte (B.). PP. labdhá. GD. labdhvā; -lābhya (B.). CS. lambháyati, -te (B.). DS. lípsate; lipsate (B.); PS. lipsyáte (B.).

likh scratch, VI.: PR. likhāti; -te (B.). PF. līlékha (B.). AO. red.: ālīlikhat (B.); IS: INJ. lókhis. PR. likhitá. GD. -līkhya (B.).

lip smear, VI. P.: PR. limpáti. PF. līlépa, līlpur (B.). AO. s: ālipsata (3. pl.). PS. lipyáte (B.); PF. liptá. GD. -līpya (B.).

lih lick, II.: PR. lédhi (B.). CS. leháyati. INT. PP. lelihítá (B.).

lī cling, I. Ā.: PR. láyate; IPV. láyantām. PF. lilyé (B.); lilyúr; -layām cakre. AO. s: āleṣṭa (B.). PP. líná. CS. lāpáyati (B.). INT. leláyati; PF. lelāya.

lup break, VI. P.: PR. lumpáti; OP. lumpét. PS. lupyáte; PF. luptá. GD. -lúpya. CS. lopáyati, -te (B.).

lubb desire, IV. P.: PR. lúbhyati. AO. red.: ālūlubhāt (B.). PF. lubdhá (B.). CS. lobháyati; DS. lūlobhayati (B.).

lū cut (B.), IX. P. : PR. *lunāti*. V. P. : PR. *lunóti*. PP. *lūná*.

vakṣ increase (= 2. ukṣ) : PR. *vavákṣitha*, *vavákṣa*; *va-vakṣátur*; *vavakṣūr*; A. *vavakṣó*; *vavakṣiró*. PPF. *vavákṣat*. CS. *vakṣáyati*.

vac speak, III. P. : PR. *vívakmi*, *vívakti*; IPV. *vívaktana*. PR. *uváktha*, *uváca* and *vaváca*; *ucimá*, *úcúr*; *Ā. uciṣó*; PT. *ucāná*. AO. root : PR. *ucyāsam* (B.); red. *ávocat*; SB. *vócā*, *vócāsi*, *vócāti* and *vócati*; *vócāma*; A. *vócāvahai*; INJ. *vócām*, *vócas*, *vócat*; *vócan*; A. *vóce*; *vócanta*; OP. *vocóyam*, *vorós*, *vocét*; *vocétam*; *vocéma*, *vocéyur*; A. *vocéya*; *vocémahi*; IPV. *vocatāt*, *vocatu*; *vocatam*; *vocata*. FT. *vakṣyāti*; CO. *ávakṣyat* (B.); *vaktá* (B.) PS. *ucyáte*; AO. *ávaci*; PP. *uktá*; GDV. *vácya*. GD. *uktvá* (B.); *-ucya* (B.). INF. *váktave*; *-váce*; *váktum* (B.); *vaktos* (B.). CA. *vácáyati* (B.). DS. *vivakṣati*, *-te* (B.). INT. IPF. *ávāvacit*.

vaj be strong; CS. *strengthen* : PR. *vājáyāmas*, *-masi*; A. *vājáyate*; IPV. *vājāya*; PT. *vājáyant*.

vāñc move crookedly, I. P : PR. *vāñcati*. PR. *vāvakró*. PS. *vacyáte*.

vat apprehend, I. : PR. OP. *vátama*; PT. *vátant*. AO. red. : *ávivatan*. CS. *vátáyati*.

vad speak, I. : PR. *vádati*, *-te*; SB. *vádāni*, *vádāsi* and *vádās*, *vádāti*; *vádāthas*; *vádāma*, *vádān*; INJ. *vádat*; OP. *vádet*; *Ā. vādeta*; IPV. *váda*, *vádatu*; A. *vádasva*; *vádadhvam*; PT. *vádant*. IPF. *ávadan*; *Ā. ávadanta*. PR. *ūdimá*; *ūdē* (B.). AO. root : PR. *udyāsam* (B.); *iṣ* : *ávādiṣam*; *ávādiṣur*; *Ā. ávādiran* (AV.); SB. *vādiṣas*; INJ. *vādiṣur*. FT. *vadiṣyāti*; *-te* (B.). PS. *udyáto*; PP. *uditá*. GD. *-udya* (B.). INF. *váditum* (R) : *váditos* (B.). CS. *vádáyati*, *-te* (B.); PS. *vādyáte* (B.). DS. *vivadiṣati* (B.). INT. *vāvadīti*; IPV. *vāvadītu*; PT. *vāvadat*; *Ā. vāvadyáte* (B.).

vadh slay, I. P. : OP. *vádheyam*, *vádhet*; IPV. *vádha*. AO. root : PR. *vadhyāsam*; OP. *vadhyāt* (B.) *iṣ* : *á-*

vadhiṣam and vādhiṁ, ávadhís, ávadhīt and vādhiṭ; ávadhīṣma; SB. vādhiṣes; INJ. vādhiṣ, vādhiṭ; vadhiṣṭa and vadhiṣṭana (2. pl.), vadhiṣur; A. vadhiṣṭhás; IPV. vadhiṣṭam (2. du.).

van *win*, VIII.: PR. vanósi, vanóti; vanuthás; Ā. vanvé, vanuté; SB. vanávat; A. vanávase; INJ. vanvan; OP. vanuyáma; IPV. vanvántu; A. vanuṣvá, vanutām; vanudhvám, vanvátām; PT. vanvánt; vanváná; IP1. ávanos; ávanvan; A. ávanvata. VI. and I.: PR. vanáti and vánati; A. vanase, vánato; SB. vanáti; vánūs; vánāva; A. vánāmaha; INJ. vanas; A. vanta (= vananta); OP. vanés; vanéma; vanémahi; IPV. vánatam; vanata; A. vanatam (3. s.). PF. vāvántha, vavána; vavanmá; A. vavnó; SB. vāvánat; IPV. vāvandhi; PI. vavanvams. AO. root: vámsva; SB. vámsat; vámsāma; A. vámsate; INJ. vámsi; OP. vamsimáhi and vasimáhi; INJ. SN. vániṣat; A. vániṣanta. PR. vaniṣiṣṭa; S1S. OP. vamsiṣiyá. PP. -vāta. INT. -vantavo. CS. vānáyantu. D9. vivāsati; SB. vivāsat.

vand *pet*, I A.. PR. vándate. PF. vavánda; vavandimá; A. vavandé; vavandiré. AO. IS. OP. vandiṣimáhi. INJ. AO. vandi; PI. vanditá; ODV. vándya. INT. vandádhyai.

vap *stirw*, I.. PR. vapati, -te. PF. upáthur; A. úpiśé, upé (3. s.). AO. S. avapsit (B.). PI. vapsyati (B.). PS. upyáte; AO. vapi; PP. uptá. OD. -úpya. CS. vāpáyati (B.).

vam *romul*, II.: SB. váman. III. ávamīt; ávamat (B.). PF. uváma (B.). AO. S. ávan (B.). PP. vāntá (B.).

valg *leap*, I. P.: PR. válganti. IP1. ávalgata (2. pl.). PT. válgant.

vaś *desire*, II.: PR. váśmi, vákṣi, váṣṭi; uśmási and śmási, uśánti; IPV. váṣṭu; PT. uśant; uśaná. I. P.: PR. váśanti; SB. váśāma; INJ. váśat; IP1. ávaśat. III. P.: PR. vavákṣi; vivaṣṭi; IPV. vivaṣṭu. PF. vāvaśúr; A. vāvaśé; PT. vāvaśáná.

1. *vas shine*, VI. P.: PR. uchátı; SP. uchat; uchán; IN. uchát; OP. uchét; IPV. uchá, uchátu; uoháta, uchántu; PR. uchánt; IM. áuchas áuchat. PR. uvasa; ūśá (2. pl.), ūśúr; PT. f. ūśúśī (TS.). AO. root: ávas (2 3. s.); A. ávasran; S. ávat (3. s.). CO. ávatsyat (B.). PR. uśtá. IN. vástave. (S. vāsáyati)
2. *vas wear*, II. A.: PR. vásto; vāsáthe; vāsate (3. pl.); IN. vástá (3. s.); vāsata (3. pl.); OP. vāsāmahı; IPV. vāsıva, vástām (3. s.); vāsāthām (TS.); PT. vāsāna; IR. ávasthas; ávasta. PR. vāvasó; PR. vāvasāná. AO. ip: ávasıśta (3. s.). (S. vāsáyati, -to; PT. vās-ayıśyáto.
3. *vas dull* I. PR. vásatı; vásate (B.) PR. uśátur; uśımá; PR. uśıvams: vavasana. PR. -vasām cakro (B.). AO. root: vāsana; 1ed. ávivasat; 2. ávātsıs. PR. vatsyáti (B.). GD. uśıtva (B.), -usya (B.). OS. vıvatsatı (B.). (S. vāsáyati, -to, 1s. vāsyúte (B.).
- vah carry*, I.: PR. vahatı, -to. PR. uvaha; uhathur, uhat-tur; ūhur; A. ūhiśé. ūhiré. AO. root: OP. uhıtá; IPV. volhám (2 du.), volhamı. A. vođhvám; PR. ūhāna; S. ávāt, va; ávaksur; SR. vakşas, vakşatı and vakşat; vakşathas, vakşatas; vakşan; IN. vakşat. IT. vakşyatı; vođha (B.). PR. uhyáto; IP. ūđha. GD. uđhvá (B.), -uhya. IN. vođhum; vođhave, vođhavái (B.); -vahe; váhadhiya. (S. vāháyati (B.); IN. vanı-vāhyate (B.).
1. *va blow*, II. P.: PR. vāmi, vatı; vātás; vanti, IPV. vāhı, vatu, PR. vant; IP. ávāt. IV. P.: PR. váyati; vayatas; vayanti. PR. vavau (B.). AO. si: ávasıt (B.). (S. vapáyati.
2. *vā wear*, IV.: PR. vayati; váyato (B.); IPV. váya; váyata; PR. váyant; IM. ávayat; ávayan. PR. ūvúr. PR. vayıśyáti. 1s. ūyáto (B.). IP. utá. INF. ótum; ótave, ótavái; vátave (AV.).
- vājayá desire booty*, DEM.: PR. IT. vājáyánt.
- vāñch desire*, I. P.: IPV. vāñchantu.

vās bellow, I. P.: PR. *vāśati*. IV. *Ā.*: PR. *vāśyato*. PF. *vavāśiré* and *vāvaśré*; PT. *vāvaśānā*. PPF. *āvāvaśītām* (3. du.); *āvāvaśanta*. AO. red.: *āvivaśat*; *āvivaśan*; *Ā.* *āvivaśanta*; *iṣ*: *Ā.* *āvāśiṣṭhās* (B.). INT. PT. *vāvaśat*. CS. *vāśāyati*.

vic sift, VII. P.: PR. *viñcānti*; IPV. *vināktu*; PT. *viñcānt*; IPF. *ávinak*. III. P.: PR. *vivekṣi*. PF. PT. *vivikvāms*. PS. *vicyāte*; PP. *viktā* (B.).

vij tremble, VI.: PR. *vi jānto*; IPV. *vi jāntām*; PT. *vi jā māna*; IPI. *ávi je*. PP. *vivijré*. AO. root: INJ. *Ā.* *vikthās*, *viktā*; red. INJ. *vivijas*. PS. *viktā* CS. *vejāyati* (B.). INT. *vevi jāto*; CF. *vévi jāna*.

1. *vid know*, II. P.: PR. *vidmās*; SP. *vēdas*, *vēdati* and *vēdat*; *vēdathas*; OP. *vidyām*, *vidyāt*; *vidyātām*; *vidyāna*, *vidyur*; IPV. *viddhī* and *vittāt*, *vétu*; *vittām*. IPF. *ávedam*, *ávet* and *vét*; *ávidur* (B.). PF. *vēda* (1. 3.), *véttha*; *vidāthur*; *vidmā*, *vida*, *vidúr*; *Ā.* *vidmāho* (B.), *vidré*; PPR. *vidam cakāra* (B.); PP. *vidvāms*. AO. *iṣ*: *ávedīt* (B.); PER *vidām akran* (B.). FT. *vedīṣyāti*, -*te* (B.). *vedita* (B.). PP. *viditā*. GD. *viditvā*. INF. *vidmāno*; *véditum* (B.); *véditos* (B.). CS. *vedāyati*, -*te*. DS. *vīvidīṣati* (B.).

2. *vid find*, VI.: PR. *vindāti*, -*te*. II. *vitsé*, *vidó* (3. 4.); *vidré*; IPV. *viddhī*; *Ā.* 3. s. *vidām* (AV.); PT. *vidana* and *vidunā*. IP. *vivéditha*, *vivéda*; *vividāthur*; *vi-vidur*; *Ā.* *vividé*, *vivitsé*; *vividré* and *vividríré*; SB. *vividat*; PT. *vividvāms*. AO. a: *ávidam*, *ávidas*, *ávidat*; *ávidama*, *ávidan*; *Ā.* *ávidanta*; SB. *vidās*, *vidāt*; *vidāthus*, *vidātha*; INT. *vidām*, *vidās*, *vidāt*; *vidán*; *Ā.* *vidāta* (3. s.); *vidánta*; OP. *vidéyam*, *vidét*; *vidéma*; *Ā.* *vidóya*; PRO. *videṣṭa* (AV.); IPV. *vidátām*; PT. *vidánt*; S: *Ā.* *avitsi*. FT. *vetsyāti*, -*te* (B.). PS. *vidyāte*; AO. *ávedi*, *védi*; PP. *vittā*; *vinnā*. GDV. *vidāyya*. GD. *vittvā*, -*vidya* (B.). INT. *vidé*, *véttave*; *véttos* (B.). DS. *vīvitsati* (B.). INT. SB. *vévidāma*. PT. *vévidat*; *vévidana*.

vidh worship, VI. : SB. vidhati; INJ. vidhát; vidhán; A. vidhánta; OP. vidhéma; vidhémahi; PT. vidhánt; IPF. ávidhat.

vip tremble, I. : PR. vópato; PT. vepamāna; IPF. ávepanta. PT. vivipré. AO. root : PT. vipaná; red. : ávivipat; iṣ : avepiṣṭa (B.). CS. vepáyati, vipáyati.

viś enter, VI. : PR. viśáti, -te. PT. vivéśa (1. 3.), vivéśitha; vivíśur and (once) viveśur; A. vivíśré; OP. vivíśyās; PT. vivíśivāms (TS.), -viśivāms (AV.). PPF. áviveśís. AO. root : A. áviśran; √ : ávikṣmahi, ávikṣata (3 pl.); iṣ : INJ. véśit; SA. ávikṣat (B.). PT. vekṣyati (B.) PP. viṣṭá. GD -viśya. INF. -viśam; véṣṭavái (B.) CS. veśáyati, -te.

viś be active, III. IR. vívekṣi, vivesti; vivíṣtás; vivíṣmās; B. víveṣas; IPV vividdhí; IPT. ávives and vivés (2. s), vivés (3. s). I. P. : PI. véśant; IPI. ávešan. PT. vivéśa; vivíśur. PPI. áviveśis. AO iṣ : véṣṣas. PT. vekṣyáti, -te (B.) PS. viṣyate (B.); PP. viṣṭá. GD. viṣṭvi; -viṣya. INI. -viṣe. INI vévoṣmi; vevíṣyáte (B.); OP vevíṣyāt; IPV véviṣat; véviśāṇa.

viṣṭ, veṣt wrap I. P. : IPV. véṣt itām (3 du) PT. viṣṭurá. CS. veṣṭáyati, -te (B.)

vi enjoy, II : vémi, véṣi, vóti; vithás; vyánti; SB. váyati; INJ. véś; IPV. vihi, vihi and vítat, vétu; vítam; vyántu; PT vyánt; vyaná. IPF. ávyan. PI. viváya; vivyó. AO. s. : SB. véṣat. PS. viyate. PT vitá. INF. vitáye. INT. veveti; veviyate.

viḍ make strong. CS. SB. viláyasi; IPV. viláyasva. PP. vilítá.

1. vr coher, V. PR. vrñóti; A. vrñvé; vrñvate and vrñvaté; PT. vrñvánt; IPF. avrños, ávrñot. A. ávrñvata (3 pl.); PR. ūrñómi, ūrñóti; ūrñuthás, ūrñutás; A. ūrñuśé, ūrñuté; INJ. urnot; IPV. ūrñuhi and ūrñu, ūrñótu; ūrñutá, ūrñuvántu; A. ūrñuśva; PT. ūrñuvánt; ūrñvāná; IPF. áurnos, áurnot. I. : PR. várathas; A. várate, várethe; várante; SB. várāte; INJ. varanta.

IX · 1PR ávṛṇīdhvam (AV). PF. vavártha, vavára; vavrúr; A. vavré; PI. vavṛvāms. PPF. ávāvarit. AO. root: vām (= váram), avar and vár (2. 3. s.); ávran; A. avṛta; INJ. var (2. 3. s.); vrán; IPV. vrdhi; vartam; varia; vrāná; red. ávivaran; A. ávivarata (3. s.); S. SB. varsathas; i-: avārīt (B.). PS. AO. avāri; PP. vṛtá. GD. vṛtva, vṛtvi; vṛtvāya; -vṛtya. INF. vārtave. CS. vārayati, -to; DS. vivarayaṣate (B.). INT. ávarivar.

2 vṛ choo t, IX A.: PR. vṛṇo, vṛṇisó, vṛṇité; vṛṇīmáhe, vṛṇáte; INJ. vṛṇita (3. s.); OP. vṛṇitá; IPV. vṛṇīṣvá; vṛṇīdhvam, vṛṇátām; PI. vṛṇáná; 1PF. ávṛṇi, ávṛṇíta; ávṛṇmahí. II vavṛsé, vavṛmáhe. AO. root ávri, avṛta; SB. vāras, varat; vāranta; INJ. vṛtá (3. s.); OP. vurita (3. s.); II urāṇa; S. avṛṣi; ávṛdhvam (B.), ávṛṣuta. II. variṣyate (B.). II. vṛtá. GD. varya; vāreṇya.

vṛj tuist VII. · PR. vṛṇakṣi, vṛṇakti; vṛṇjánti; A. vṛṇjé, vṛṇkto; vṛṇjate; vṛṇjato; SB. vṛṇajan; IV. vṛṇdhí, vṛṇaktu; vṛṇkta, vṛṇjantu; V. vṛṇkṣvá. 1PT. avṛṇak (2. 3. s.) avṛṇjan. II vavrjur; A. vavrje; OP. vavrj-yur; IV vavrktam (2. du.); II t vavarjuṣ-ī; (á-)varjuṣī (AV.) AO. root vark (2. 3. s.), ávṛk (AV); ávṛjan; A. avṛkta, v. varjati; varjate; INJ. vark; OP. vṛjyam; vṛjyama; PS. vṛjyas (3. s.); IV varktam (2. du.); S. avārksis (B.). A. avṛkṣmahí; INJ. V. vṛkṣi; SB. avṛksam II. varksyati, -to (B.). PS. vṛjyáte; PP. vṛkta. GD. vṛktvi; -vṛjya. INF. -vṛje; vṛjádhyai; vṛṇjāso. CS. varjáyati. DS. vivṛkṣate (B.). INT. PT. vāvṛjyat, CS. II. varivarjáyant (AV.).

vṛt tuon, I A. vartate. II vavarta and vavárta; vāvrtur; A. vāvṛtá; SB. vavartati, vavártat and vavrtat; OP. vavṛtyam, vavṛtyas, vavṛtyat; IV. vavṛttána (2. pl.); PI. vavṛtvāms. PPI. avavṛtran; A. ávavṛtranta. AO. root. ávart; A. ávṛtran; SB. vártat; IPV. varta (= vartta, 2. pl.); a: ávrtat; red.: avivrtat; s: A. ávṛtsata. PI. vartsyati; vartita (B.). CO. ávartsyat (B.). 1P. vṛttá. GD. -vṛtya. INF. -vṛte; -vṛtas (B.). CS.

- vartáyati*, -te; *PS.* vartyáte (B.); *INF.* vartayádhyai. *DS.* vírvtsati; -te (B.). *INT.* várvarti (= várvartti) and *varivarti* (= varīvartti); *várvrtati* (3. pl.); *Ā.* varivrt-yáte (B.); *IPF.* ávarivar (3. s.); *ávarivur* (3. pl.).
- vṛdh grow*, I. *PR.* várdhati, -to. *PF.* vavárdha; *vā-vṛdhátur*; *vāvṛdhúr*; *Ā.* vāvṛdhé; *vāvṛdháte*; *SB.* vāvṛdhāti; *Ā.* vāvṛdhate; *OP.* vavṛdhithás; *IPV.* vāvṛdhásva; *PT.* vāvṛdhvams; *Ā.* vāvṛdhāná. *PPF.* vāvṛdhanta. *AO.* a: ávṛdham, ávṛdhat; *vṛdhāma*, ávṛdhan; *PT.* vṛdhánt; *vṛdhōná*; *red.*: ávivṛdhat; ávivṛdhan; *Ā.* ávivṛdhadhvam, ávivṛdhanta; *s.*: *PT.* vṛdhasāná; *iq.*: *OP.* vardhiṣimahi. *IP.* vṛddhá. *INT.* vṛdhé; *vṛdhāse*; *vavṛdhádhyai* (Pl.). *CS.* vardháyati, -to. *INT.* (ADV.) vāvṛdhénya.
- vṛṣ rain*, I. *P.*: *PR.* vāṛṣati; *IPV.* vāṛṣantu; *PI.* vāṛṣant. *VI.* *Ā.*: vṛṣásva; *vṛṣóthām* (2. du.). *PI.* *IPV.* vāvṛṣasva; *PT.* vavṛṣaná. *AO.* s: ávāṛṣis, ávāṛṣit. *PR.* vāṛṣisyáti (B.); *vraṣṭa* (MS.). *PP.* vṛṣṭa. *GD.* vṛṣṭva; *vṛṣṭva* (B.); -vāṛṣṭos (B.). *CS.* vāṛṣayati.
- vṛh tear*, VI. *P.*: *PR.* vṛhāti; *IND.* vṛhat; *OP.* vṛhóva; *IPV.* vṛhá and vṛhatát; *vṛhatam*: *vṛhāta*; *IPF.* ávṛhas. *PT.* vavárha. *AO.* sa: ávṛkṣat (B.). *PS.* vṛhyate (B.); *AO.* várhi; *PT.* vṛdhá (B.). *GD.* -vṛhya. *INT.* -vṛhas.
- ven long*, I. *P.*: *PR.* vénati; *INT.* vénas; *IPV.* vénatam (2. du.); *PT.* vénant. *III.* avenat.
- vyac extend*, III. *P.*: *PR.* viviktás (3. du.); *INT.* vivyak (3. s.). *IPF.* ávivyak; áviviktām (3. du.); ávivyacur. *PT.* vivyáktha, vivyáca. *PPF.* vivyacat; *Ā.* vivyacanta.
- vyath waxer*, I. *PR.* vyáthate. *AO.* *red.*: vivyathas (B.), *is.*: *SB.* vyáthiṣat; *INT.* vyathiṣthas; *vyáthiṣmahī*. *PT.* vyathitá. *INT.* vyathiṣyai (B.). *CS.* vyatháyati; *AO.* vyathayis (AV.).
- vyadh pierce*, IV. *P.*: *PR.* vídhyati. *PT.* vivyádha (B.); *PT.* vividhvams. *AO.* s: vyatsis (B.). *PP.* viddhá. *INF.* -vídho. *CS.* vyádháyati (B.). *DS.* vívyatsati (B.).
- vya envelope*, IV.: *PR.* vyáyati, -te; *OP.* vyáyeyam; *IPV.*

vyāyasva; PT. **vyāyant**. IPF. **āvayam**, **āvayat**. PF. **vivyathūr**; Ā. **vivyé**; PT. **vivyāná**; PER. PF. **-vyayāp cakāra** (B.). AO. a: **āvya**; **āvya** (2. pl.); Ā. **āvya** (3. s.) and **vyāta**. PS. **vīyāte** (B.); PR. **vītā**. GD. **-viya** (B.).

vraj proceed, I. P.: IPV. **vrājata** (2. pl.); PT. **vrājant**. PF. **vavrāja**. AO. iṣ. **āvrajīt** (B.). PT. **vrajiṣyāti** (B.). PF. **vrajitā** (B.). GD. **-vrājya** (B.). CS. **vrājáyati** (B.).

vraśc cul up, VI. P.: PR. **vrāścati**; SB. **vrāścāt**; INJ. **vrāścās**; IV.: **vrāścā**, **vrāścātu**; PT. **vrāścānt**. IPF. **āvraścat** and **vrāścāt**. PS. **vrāścyāte**; PP. **vrāśknā**. GD. **vrāśtvā**; **vrāśktvī**.

śams praise, I.: PR. **śāmsati**, -te. PF. **śāśāmsa** (B.); **śāśāmsé** (B.). AO. root: IPV. **śāstā** (2. pl.); iṣ: **āśāmsiṣam**, **āśāmsīt**; SB. **śāmsiṣas**, **śāmsiṣat**; INJ. **śāmsiṣam**. FI. **śāmsiṣyāti** (B.). PS. **śāsyāte**; AO. **śāmsi**; PP. **śāstā**; GDV. **śāmsya**; **śāmsṭavya** (B.). GD. **śāstvá** (B.). INF. **-śāse**.

śak be able, V. P.: PR. **śaknómi**, **śaknóti**; **śaknuvānti**; SB. **śaknavāma**. IPF. **āśaknuvan**. PF. **śāśāka**; **śekimā**, **śekā**, **śekūr**. AO. root: SB. **śākas**, **śākat**; OP. **śākyām**; IPV. **śāgdhī**, **śaktām**; a: **āśakam**, **āśakat**; **āśakan**; INJ. **śakan**; OP. **śakéyam**; **śakéma**. PT. **śakṣyāti**, -te (B.). INF. **śāktave**. DS. **śíkṣati**, -te.

1. **śad prevail**: PR. **śāśadūr**; Ā. **śāśadmāhe**, **śāśadré**; PT. **śāśadāna**.

2. **śad full**: PF. **śāśāda** (B.); **śedūr** (B.). PT. **śatsyāti**.

śap curse, I.: PR. **śāpati**; **śāpate** (AV.); SB. **śāpātas** (3. du.); PT. **śāpant**. IPF. **āśāpata** (2. pl.). PF. **śāśāpa**; **śepé** (1. 3. s.), **śepiśó**. AO. s: INJ. **śāpta** (2. pl.). PP. **śāptā** (B.). CS. **śāpáyati**.

1. **śam, śim labour**, IV. P.: **śāmyati** (B.); **śímyati**; IPV. **śímyantu**; PT. **śímyant**. PF. **śāśamé**; SB. **śāśāmate** (3. s.): PT. **śāśamāná**. AO. iṣ: Ā. **āśamiṣṭhās**, **āśamiṣṭa**. PP. **śāmitā** (B.).

2. **śam, be quiet**, IV. (B.): PR. **śāmyati**, -te. PF. **śāśāma** (B.); **śemūr** (B.). AO. a: **āśamat** (B.); red.: **āśīśamat**. PR. **śāntā**. CS. **śāmáyati**.

śā sharpen, III. P. PR. śīśāmi, śīśātu; śīśīmāsi; A. śīśite; IPV. śīśihī, śīśātu; śīśitām, śīśitām; śīśitā (2. pl.); PT. śīśana. IPF. śīśās, āśīśāt; A. śīśita (3. s.). PP. PT. -śāśānā. PP. śītā. GD. -śāya.

śās order, II. P. PR. śāsmi, śāssi; A. śāsté; śāsmāhe, śāśāte; SB. śāsan; IPV. śādhi; śastāna, śāsātu; PT. śāsat; śāsāna. IPF. śāśāam; A. śāśasata (3. pl.). PP. śāśāsa; śāśāsūr; INJ. śāśās; IPV. śāśādhi. AO. root: SB. śāsas; a: A. śīśāmahi; INJ. śīśat; PT. śīśānt. PP. śīśtā; GD. -śīśya (B.).

śikṣ (= DS. of śak) *be helpful*: PR. śikṣati, -te; SB. śikṣās, śikṣāt; śikṣān; INJ. śikṣat; OP. śikṣeyam; śikṣema; IPV. śikṣa, śikṣatu; śikṣatam; PT. śikṣant; Ā. śikṣamāṇa. IPF. āśikṣas; āśikṣatam.

śiṣ leave, VII. P. PR. śināśti (B.). PT. śīśiśé (B.). AO. a: śīśas. PT. śeksyāti, -te (B.). PS. śiṣyāte; AC. śéṣi; PT. śiṣtā. GD. -śiṣya (B.).

śī lie, II. A. PR. śóṣc, śāye (3. s.); śāyāte (3. du.); śémahe, śére and śérate: OP. śāyīya, śāyita (3. s.); IPV. 3. s. śétam and śāyam (AV.); PT. śāyāna; IPF. āśeran. I. PR. śāyate; śāyadhvo, śāyante; IPF. āśayat; āśāyatam; A. āśāyata (3. s.). PP. śāyé (B.); śāyiré (B.); PT. śāśāyanā. AO. s: SB. śóṣan; iṣ: A. āśayīṣthās. PT. śayīṣyāti, -te (B.); śayitase (B.). INF. śayādhyai.

śuc gleam, I. PR. śócati, -te. PP. śuśóca; OP. A. śuśucitā (3. s.); IPV. śuśugdhi; PT. śuśukvāms; śuśucānā. AO. a: āśucat; PT. śucānt; A. śucāmāna; red.: śūśucas; INJ. śūśucas; śūśucan; iṣ: INJ. śócis; PS. āśoci. INF. śucādhyai. CS. śocāyati; PT. śucāyant. INT. SB. śóśucan; A. śóśucanta; PT. śóśucat; śóśucāna.

śudh, śundh purify, I. P. PR. śundhati; IPV. śundhata (2. pl.). IV. P. PR. śudhyati (B.). PT. śuddhá. CS. śundhāyati; śodhāyati (B.).

śubh, śumbh beautify, I. Ā. PR. śóbhate; PT. śóbhamāna; śūmbhate; PT. śūmbhamāna; VI. P. PR. śumbhāti; SB. śumbhāti; IPV. śumbhá; śumbhāta, śumbhāntu;

- PT. *śumbhāmāna*. AO. root. PT. *śubhāná*; *śumbhāna*; red.: *ásūśubhan*; *ásūśubhanta* (B.). PP. *śumbhitá*; *śubhitá* (B.). INF. *śubhé*; *śobhāse*; *śubham*. CS. *śubháyati*, -te; *śobháyati*.
- śuṣ* *dry*, IV. P.: PR. *śúṣyati*; IPV. *śúṣya*, *śúṣyatu*; *śúṣyantu*. GD. -*śúṣya* (B.). CS. *śoṣáyati*.
- śū*, *śvā swell*, IV. P.: PR. PT. *śváyant*. PT. *śūśuvur*; A. *śūśuvé*; SR. *śūśuvat*; *śūśávama*; OP. *śūśuyāma*; PT. *śūśuvāms*; A. *śūśuvāna*. AO. a: *śávat* (B.); s: PT. *śavasāná*. INF. *śūśāṇi*; *śváyitum* (B.).
- śrdh* *be defiant*, I. P.: PR. *śárdhati*; *śárdhate* (B.); INT. *śárdhat*; IPV. *śárdha*; PT. *śárdhant*. CS. *śardháyati*.
- śṛ* *crush*, IX. P.: PR. *śṛṇāmi*, *śṛṇasi*, *śṛṇati*; *śṛṇmāsi*; IPV. *śṛṇihi*, *śṛṇātu*; *śṛṇítam*; *śṛṇántu*; PT. *śṛṇāná*. IPF. *śáṛṇāt*. PP. *śáśré*. AO. 14. *śáśarīt* PT. *śarīṣyáte* (B.). PS. *śīryate*; AO. *śari*; IP. *śirná*; -*śírta*. GD. -*śírya* (B.). INT. *śuritos*.
- śnath* *perce*, II. P.: SB. *śnáthat*; IPV. *śnathihi*. AO. red.: *śísñatham*, *úśísñat* and *śísñáthat*; INJ. *śísñathas*; iṣ: IPV. *śnathīṣtam*; *śnathīṣtana* PP. *śnathitá*. INT. -*śnáthas* CS. *śnatháyati*, -te.
- śya* *coujulate* IX.: INJ. *śyáyati* (B.). PS. *śiyáte* (B.); PP. *śítá*; *śina*. CS. *śvayáyati* (B.).
- śrath* *shaken*, IX.: PR. *śrathnitó*; PT. *śrathnāna*. IPF. *śrathnas*; *úśrathnan*. PT. *śáśrathe*. AO. red.: *śiśráthas*, *śiśráthat*; IPV. *śiśrathantu*. PP. *śṛthitá*. CS. *śratháyati*, -te.
- śram* *be weary*, IV. P.: PR. *śrāmyati*. PT. *śáśramur*; PT. *śáśramāná*. AO. a: *úśramat*, INT. *śramat*; iṣ: A. *áśramīṣthas*; INJ. *śramiṣma*. PP. *śrantá* GD. -*śrámya* (B.).
- śrā* (*śrī*, *śṛ*) *boil*, IX.: PR. *śrīṇānti*; *śrīṇiṣé*; IPV. *śrīṇihi*; *śrīṇitá* and *śrīṇitána*; PT. *śrīṇánt*; A. *śrīṇaná*. IPF. A. *áśrīṇita* (3. S.). PP. *śratá*; *śrtá*. CS. *śrapáyati*; PS. *śrapyáte* (B.); AO. *úśiśrapat* (B.).
- śri* *resort*, I. P.: PR. *śráyati*; -te. PP. 1. *śiśráya*, 3. *śiśráya*;

A. śísriyó; OP. śísritá (3. s.); PI. śísriyaṇá. PPF. áśísret; áśísrayur. AO. root: áśres, áśret; áśriyan; red: áśísriyat; s: áśrait (AV). PT. śrayiṣyáti, -te (B.). PS. śriyáte (B.); PP. śritá; AO. áśráyi. INF. śráyítavái (B.). OS. śrāpáyati (VS.).

śriṣ *clasp*, I.: SB. śróṣama AO. R. INJ. śriṣát. INJ. -śriṣas.

śrī *mir.* IX. PR. śrinati: śrinīló. PP. śritá. INF. śriyáse.

śru *hear*, V.: PR. śrñomi, śrñóti; śrñvánti; A. śrñviśé, śrñuté and śrñvé; śrñviré; SB. śrñávas, śrñávat; śrñávāma, śrñávan; OP. śrñuyát; śrñuyáma; IPV. śrñudhí, śrñuhi and śrñu, śrñótu; śrñutám; śrñutá and śrñóta, śrñótana, śrñvántu; śrñuṣvá; PT. śrñvánt; IPT. áśrñavam, áśrños. áśrñvan. PT. I. śuśráva, 3. śuśrava; A. śuśruvo (3. s.), SB. śuśravat; OP. śuśruyas; śuśrūyatam; PI. śuśruvāms. PPI. áśuśravur; A. áśuśravi (1. s.) AO. 1001. áśravam, áśrot; áśravan (AV.); SB. áśrát; áśrávathas, áśrávas; PRG. śrūyásam, śrūyas (3. s.); IPV. śrudhí, śrótu; śrutám; śrutá and śróta, śrúvántu; R. INJ. śrúvat; red.: áśuśravat; áśuśruvat (B.); s: áśrausit (B.). PT. śroṣyáti (B.). PS. śruyáte; AO. áśrávi, áraví; PP. śrutá; ODV. śrútya; áraváyya. GD. śrutvá; -śrutya. CS. áraváyati, áraváyati. DS. śuśruṣate.

śruṣ *hear*, I.: INJ. śróṣan; IPV. śróṣantu; PT. śróṣamāṇa. śvañc *spread*, I. A.: IPV. śváñcasva; PI. śváñcamana. PP. A. SB. śásvacái. CS. śvañcáyas.

śvas *blow*, II: PR. śvásiti; A. śuśó; IPV. śvasihí; PI. śvasánt and śuśánt; A. śuśāṇá; IPT. áśvasit (B.). I.: PR. śvásati, -te (AV.). PT. ávasita (B.) INJ. -śvásas. CS. śvasáyati. INT. PT. śásvasat.

śvit *be bright*: AO. root: áśvitan; PI. śvitaná; red.: áśi-śvitat; s: áśvait.

ṣthī *spec.* I. P.: PR. ṣthivati. IPF. áṣthīvan. PF. tiṣṭhēva (B.). PP. ṣṭhyuta (B.).

sagh be equal to, V. P. : 1PF. *ásaghnos*. AO. root: *sb. sághat*; PR. *saghyasam* (B.).

sac accompany, I. A. : PR. *sácate*. III. : PR. *sişakşi*; *sişakti*; *sáscati* (3. pl.); INJ. *Ā. sáscata* (3. pl.); IPV. *sişaktu*; *sişakta*; RT. *sáscat* and *sascát*. I. PR. *sásçası*; *Ā. sásce* (1. s.); INJ. *sáscat*; IPV *sáscata* (2. pl.); IPF. *ásascatum* (2. du.). PF. *sáscimá*, *saścur*; *Ā. saścírē*; *secírē* (AV.); PT. *saściváms*. AO. root: IPV. *sákşva*; RT. *sacāná*; S: *Ā. ásakşata* (3. pl.); SB. *sákşat*; INJ. *sakşata* (3. pl.); OP. *sakşimáhi*. INF. *sacádhyai*; *sakşāni*.

saj, sañj, hung, I. P. : PR. *sájati*. IPF. *ásajat* PF. *saśánja* (B.); *sejúr* (B.). AO. S: *Ā. ásakta*. PS. *sajyáto* (B.); AO. *ásañji* (B.); PI. *saktá*. GD. -*sajya* (B.). INF. *sánktos* (B.). DV. *sisaínkşati* (B.).

sad sit, I. P. : PR. *sídati*; SB. *sídāti*; INJ. *sídan*; OI. *sídoma*; IPV. *sídatu*; PI. *sídan*. IPF. *ásídat*. PI. *saśáttha*, *saśada*; *sedáthur*, *sedátur*; *sedímá*, *sedá*, *sedur*; A. *sedírē*; OP. *saśadyát*; PI. *sedúş-*. AO. S: *ásadat*; *ásadan*; INJ. *sádas*, *sádat*; OI. *sádoma*; IPV *sáda*, *sadatu*; *sádaram*, *sádatam*; *sádata*, *sádantu*; A. *sádantām*; PI. *sádant*; red.: *ásíşadan*; S: SB. *sátsat*. PF. *satsyáti* (B.). PS. *sadyáto* (B.); AO. *ásádi*, *sádi*; PP. *sattá*; *sanná* (AV.); GDV. *sádyā*. GD. -*sádyā*. INF. -*sáde*; -*sádam*; *sáttum* (B.). CV. *sádáyati*, -*te*; PS. *sádyáto* (B.).

san gun, VIII. P. : PR. *sanóti*; SB. *sanávāni*, *sanávāt*; *sanávatha*; OP. *sanuyām*; *sanuyāma*; IPV. *sanuhí*, *sanótu*; *sanvántu*. IPF. *ásanos*, *ásanot*; *ásanvan*. PF. *saśána*; PI. *saśavāms*. AO. S: *ásanam*, *ásanat*; *ásanāma*, *ásanan*; INJ. *sanam*, *sánat*; OP. *sanéyam*, *sanét*; IPV. *sána*; PI. *sánant*; iṣ: *asāniṣam*; SB. *sániṣat*; A. *sāniṣāmahe*, *sāniṣanta*; IPV. *sāniṣantu*. RT. *saniṣyáti*. RT. *sátá*. GDV. *sānitva*. INF. *sanáye*; *sátáye*. DV. *sişāsati*. INT. A. *saniṣata* (3. pl.).

- sap serve**, I. : PR. sápati, -te. PT. sepúr. AO. 1ed. . INJ. sīṣapanta.
- saparyá honour**, den. : PR. saparyāti; SB. saparyát; OP. saparyéma; IPV. saparyá; PT. saparyánt. IPF. ásap-
aryan. AO. ásaparyait (A V.). GDV. saparyénya.
- sas sleep**, II. P. : PR. sásti; sástás; IPV. sástu; sástám; sasántu; PT. sasánt; IPT. ástana. III. P. : PR. sásasti and sasásti.
- sah prevail**, I. : PR. sáhate; PT. sáhant and sáhant; A. sáh-
amana. PT. sasaha; A. sasahíṣé, sasāhé; SB. sāsahas, sāsahat; OP. sasahyat; susahyama; VRC. A. sāsahīṣthás; PT. sāsahvams and sahvāms; A. sāsahaná and sehāná. AO. root. OP. sahyás; sahyāma; PRC. sahyás (3. s.); PT. sahāná; S. úsakṣi and sākṣi; sakṣmahī (B.); SB. sák-
ṣati and sákṣat; sakṣama; A. sakṣate, OP. sákṣiyá; IPV. sákṣva; PT. sákṣant; A. sahasaná; IS. ásaḥīṣta; OP. saḥīṣivāhi; saḥisimāhi and sāḥisimāhi. PT. sak-
ṣyáte (B.). PP. saḍhá. GD. -sahya. INF. sáhadhya; -sāham (B.). DS. sákṣati, -te.
- sa bind**, VI. 1R. syāti, -te; IPV. sya, syatu; syátam, syátám; A. syásva; syádhvam IPF. ásyat. AO. root : áśāt; SB. sat; OP. simāhi; IPV. sahi; A. OP. sét (VS.). PP. sitá. GD. -sáya. INF. -sai; sátum (B.)
- sādh succeed**, I. : PR. sādhati, -te. AO. red. : SB. sīṣadhāti; sīṣadhāma; INJ. sīṣadhas. CS. sādhányati.
- si bind**, IX. P. : PR. sinati; sinīthas; IPV. sinatu. PT. sīṣāya; INJ. siṣet. AO. root : IPV. sitám. INF. sēlave.
- sic pour**, VI : PR. siñcāti, -to. PT. siṣēca; siṣicatur; siṣicūr; siṣicó. AO. A. áśicat; áśican; SB. sicamahe. PT. sekṣyāti (B.). PS. sicyate; AO. áśoci (B.), PT. siktá. GD. siktvá (B.); -sicya. INF. sóktavái (?).
1. **sidh repel**, I. P. : PR. séchati. PT. siṣédha. AO. IS. áśedhis. PP. siddhá (B.). GD. -sídhyā. INF. séddhum (B.). INT. PT. séśidhat.
2. **sidh succeed**, IV. P. : PR. sídhyati. PP. siddhá (B.).
- siv sew**, IV. : PR. IPV. sivyatu; A. sivyadhvam; PT. sīvyant. PP. syūtá. GD. -sīvyā.

su press, V.: PR. sunóti; sunutás; sunuthá, sunvánti; A. sunvé; sunviré; SB. sunávat; sunávāma; Ā. sunávai; IPV. sunu, sunótu; sunutá and sunóta, sunótana; A. sunudhvām; PT. sunvánt; sunvāná. PF. suśáva; suśumá; PT. suśuvāms; suśvāná. PPF. ásuśavur and ásuśuvur (B.). AO. root: IPV. sótu; sutám; sóta, sótana; PT. suvāná, svāná. PT. saviṣyāti (B.); sota (B.). PS. sūyáte; AO. ásāvi; PT. sutá; GDV. sótva. UD. -sútya (B.). INF. sótave; sótos.

sū generate, impel, VI. P.: PR. suvati; SB. suvāti; IPV. suva, suvátat, suvātu; suvátám; suvántu; PT. suvánt; IPF. asuvat. II. A.: PR. súve, sute; suvāte (3. du.); súvate (3. pl.); INJ. suta (3. s.); PT. suvāná; IPR. ásuta. PI. sasūva; suśuvé. PPF. ásuśot (MS.); ásuśavur (B.). AO. iṣ: ásavit; ásavīṣur; SB. saviṣat; INI. savīs. PT. soṣyāti, -te (B.); PI. suṣyant. PS. suyáte; PP. sūtá. UD. sutva (B.), -sutya (B.). INI. sūtave, sūtavái; sávitave. INF. sóṣaviti.

sud put in order: PR. suśudimá; SB. súśudas, suśudat and suśudati; suśūdatha; IPV. suśūdatha (2. pl.). AO. red. asuśudanta. PS. sudayati, -te; SB. sudáyati.

sṛ flow, III. PR. sisarai, sisarti; A. sísarate (3. pl.); IPV. sístám; A. sísratam (3. pl.). PT. sísrat. PF. sasara; sasrává (B.); sasrur; A. sasré; sasrathe; PT. sasrvama; sasráná. AO. a: ásarain, ásaras, ásarat; ásaran; IPV. sára; s: SB. sárṣat. VI. sariṣyāti. PS. AO. ásāri (B.); PP. sṛtá (B.). GD. sṛtva (B.); sṛtya (B.). INF. sártave, sartavai. PS. saráyati, -te. DS. sísirṣati (B.). INI. sarsré (3. s.), PI. sársraṇa.

sṛj emit, VI.: PR. sṛjāti, -te. PI. sasárja; A. sasrjó; sasrjmáhe, sasrjiré; OP. sasrjyát; PT. sasrjana. PPT. ásasrgram (3. pl.). AO. root: ásrgran, ásrgram; PT. srjáná; s: srás (2. s., AV.), ásrāk (3. s.), ásrāt (B.); ásrāṣtam (2. du.); Ā. ásrkṣi, ásrṣta; ásrkṣmahí, ásrkṣata; SB. srákṣat; INJ. srāṣtam; A. srkṣātham (2. du.). PT. srakṣyāti (B.). PS. srjyáte; AO. ásarji; PP. sṛjā.

- GD *sṛṣṭva*; -*sṛjya* (B.) (s. *sarjáyati*, -*te* (B.). D. *sīrṣkṣati*, -*te* (B.).
- sṛp* *creeper*, I. P.: PR. *sárpati*. PI. *sasárpa* (B.). AO. s: *ásrpat*; INI. *sṛpat*; s: A. *ásrpta* (B.). FT. *srapśyáti* (B.) and *sarpsyáti* (B.). PP. *sṛptá* (B.). GD. *sṛptvā* (B.): -*sṛpya*. INI. *sṛpas* (B.). D. *sīrṣpsati*. INT. *sarī-sṛpyáte* (B.).
- sev* *attend upon*, I. A.: PR. *séve*, *sévate*; IPV. *sévasva*.
- skand* *heap*, I. P.: PR. *skándati*; SB. *skándāt*; IPV. *skándā*; PI. *skándant*; IPR. *askandat*. PF. *caskánda*. AO. root. *skán* (3. s.); s. *áskān* (B.) and *áskantsīt* (B.). FT. *skautsyáti* (B.). PP. *skanná*. GD. -*skándya* (B.) and -*skádya* (B.) INI. -*skáde*, -*skádas*. (s. *skandáyati*. INI. SB. *canīṣkadat*; IPF. *kāniṣkan* (3. s.).
- skabh* or *skambh* *prop.*, IX. PR. *skabhnati*; PI. *skabh-nánt*; A. *skabhāna* (B.). PF. *cāskāmbha*; *skambhátur*; *skambhur*; PI. *caskabhaná*. PP. *skabhīta*. GD. *skabh-itvi*. INF. -*skábhe*.
- sku* *tear*, II. P. PR. *skáuti* (B.). V. P. PR. *skunóti*. IS. *skuyáte*; PP. *skuta*. INI. *coṣkūyate*.
- stan* *thunder*, II. P. D. *stanihi*; INI. *stán* (3. s.). I. P. IPV. *stána*. AO. IS. *ástānīf*. (s. *stanáyati*. INT. IPV. *tanstanīhi*).
- stabh* or *stambh* *prop.*, IX. *stabhnamī*; IPV. *stabhāná*; IPR. *ástabhnās*, *ástabhnāt*. PF. *tastambha*; *tastabhúr*; FT. *tastabhvams*; *tastabhaná*. PPI. *tastámbhat*. AO. s. *ástāmpsīt* (B.); IS. *ástambhit*, *stámbhit*. PP. *stabhitá*; *stabdhá* (B.). GD. *stabdhvā*, -*stábhya* (B.).
- stu* *praise*, II.: PR. *staumi* (AV.); *stósi*, *stáuti* (AV.) *stumási*, *stuvanti*; A. *stuṣé*; SB. *stávat*; *stávama*, *stávatha*; A. *stávaī*; INI. *stáut*; OP. *stuvitá*; *stuv-imáhi*; HV. *stuhí*, *stáutu*; PI. *stuvánt*; *stuvāná*, *stávāna* and *stavaná*; IPF. *ástaut*. I. A. *stávate* and *stáve* (3. s.); INI. *stávanta*; OP. *staveta*; IT. *stáva-nāna*. PF. *tuṣṭáva*; *tuṣṭuvur*; A. *tuṣṭuvé*; SB. *tuṣṭávat*; PI. *tuṣṭuváms*; *tuṣṭuvāná*. PPF. *átuṣṭavam*. AO. s. *ástau-*

ṣīt (B.); A. ástoṣi, ástoṣta; ástodhvam, ástoṣata; SB. stóṣaṇi, stóṣat; stóṣāma; INJ. stóṣam; iṣ: ástāvīt (B.). PT. stoṣyāti, -te (B.); stavīṣyāti, -to. CO. ástoṣyat. PS. stūyāte; AO. ástāvi; PP. stutá; GDV. stuṣéyya. ND. stutvá; -stútya (B.). INF. stavādhyai, stótave; stótum (B.). CS. stāváyati (B.).

stubbh *prausc*, I. P. PR. stóbhati; IPV. stóbhata, stóbhantu; PI. stóbhant. II. A. PT. stubhāná. PP. stubdhá (B.). CS. stobhayati.

str *strew*, IX.: PR. str̥ṇami; str̥ṇīthāna, str̥ṇānti; A. str̥ṇíté; INJ. str̥ṇimāhi; IPV. str̥ṇīhi; str̥ṇítām (2. du.); str̥ṇítá; A. str̥ṇítam (3. s.); PT. str̥ṇánt; str̥ṇāná; IPF. ástr̥ṇāt; ástr̥ṇan. V. PR. str̥ṇōmi; str̥ṇuté. PF. tastara (B.), tastarúr (B.); A. tistiré (3. s.); tastriré; PP. tistirāná. AO. root ástar; A. ást̥r̥ta (B.), SB. stárate; stárāmahe; INI. stár (2. ~); s. ástr̥ṣi (B.); OP. str̥ṣiyá; iṣ: ástaris. IT. starīṣyati, -to (B.). PS. striyāte (B.); AO. ástūri; PP. str̥ta; stir̥ná. GD. st̥ir̥vá (B.) -st̥ir̥ya (B.). INI. -st̥ire, str̥ṇisāṇi; st̥ar̥itave (AV.); st̥artave (B.), st̥artavai (B.); st̥ar̥itavái (B.), -st̥ar̥itavái (B.). DS. tust̥ir̥ṣate (B.); tust̥ir̥ṣate (B.).

sthā *stand*, I. PR. tiṣṭhati, -te. PF. tastháu; tasthāthur, tasthátur; tasthina, tasthúr; A. tasthe, tasthiṣé, tasthó; tasthiró; PT. tasthivāms; tasthaná. AO. root: asthām, ásthas, ásthāt; ásthāma, sthata, ásthur; A. ásthīthās, ásthita; ásthiran; SB. sthās, sthati and sthāt; sthátas; INJ. sthām, sthāt; sthur; OP. stheyāma; IPV. sthātām (2. du.); sthāta; PT. sthānt; a: ásthat (AV.); s: ásthiṣi (B.); asthiṣata (3. pl.); INJ. stheṣam (VS.). PT. sthāsyāti. PS. sthīyāte (B.); PP. sthitá. GD. -sthāya. INF. sthātum (B.); sthātos (B.). CS. sthāpáyati, -te; AO. átiṣṭhipam, átiṣṭhipas, átiṣṭhipat; INI. tiṣṭhipat. DS. tiṣṭhāṣati (B.).

snā *bathe*, II. P.: PR. snāti; IPV. snāhi; PT. snānt. PP. snátá. GDV. snátva. GD. snātvá; -snāya. INF. snátum (B.). CS. snāpáyati; -te (B.); snapáyati (AV.).

spas see: PF. *paspasé*; PT. *paspasāná*. AO. root: *áspasta* (3. s.). PP. *spasṭá*. C. *spāsáyate*.

spr *un*, V. · PR. *spr̥vaté*; SB. *spr̥nāvāma*; IPV. *spr̥nuhi*. PF. *paspára* (B.). AO. root: *áspar* (2. s.); SB. *spárat*; INJ. *spár* (2. s.); IPV. *spr̥dhí*; s. *ásparsam*. PT. *spr̥tá*. GD. *spr̥tvá*. INF. *spárase*

spr̥dh *control*, I. A. · PR. *spárdhate*; PF. *spárdhamāna*. PF. *ā. paspr̥dhate* (3. du.); *paspr̥dhré*; PT. *paspr̥dhāná*. PPF. *ápaspr̥dhet̥hām* (2. du.). AO. root: *ā. áspr̥dhan*; PF. *spr̥dhaná*. GD. *-spr̥dhya*. INF. *spárdh̥itum*.

spr̥ś *touch*, VI. · PR. *spr̥śāti*, -te. PT. SB. *pasparśat*. AO. red.: 4B. *pispr̥śati*; INJ. *pispr̥śas*; s. *áspr̥ákṣam* (B.). 4A: *áspr̥kṣat*. IP. *spr̥ṣṭá*. GD. *spr̥ṣtvā* (B.), *-spr̥ṣya* (B.). INF. *-spr̥ṣe*; *spr̥ṣas* (B.) (s. *sparśáyati* (B.)), -te. *spr̥h* *be eager* · C. *spr̥háyanti*; OP. *spr̥háyet*. IPF. *áspr̥hayam*. GDV. *spr̥hayáyya*.

sphur *jer*, VI. · 1A. *sphuráti*; *ā. sphuráte* (B.); 4B. *sphurān*; INJ. *sphurat*; IPV. *sphurá*; *sphurátam* (2. du.); PT. *sphuránt*. IPF. *ásphurat*. AO. is *sphāris* (✓*sphr*).

sphurj *rumble*, I. P. 1A. *sphurjati*. (s. *sphūrjáyati*).

smi *smile*, I. · PR. *smáyate*; INJ. *smáyanta*; PT. *smáya-māna*. PF. *siṣmiyó*; PT. *siṣmiyaṇa*.

smr *remember*, I. · PR. *smárati*, -te. PS. *smaryate* (B.) PF. *smrtá*.

syand *more on*, I. *ā* · PR. *syandate*. PF. *siṣyadur*; *ā. siṣyadé*. AO. red. *ásiṣyadat*; *asiṣyadanta*; s. *ásyān* (3. s.). IT. *syantsyáti* (B.). IS. AO. *syandi* (B.); PP. *syanná*. GD. *syanttvā* (B.), *syattva* (B.), *-syadya* (B.). INF. *-syáde*; *syant̥tum* (B.); (s. *syandáyati* (B.)); INF. *syandayádhyai*. INT. PT. *sanīṣyadat*.

sras, *srams* *full*, I. A. · PR. *sras̥sate* (B.). PF. *sasras̥sur* (B.). AO. root *ásrat* (VS.); a: OP. *srasema*; red. · *ásisarasan*; is: *ásras̥sis̥ata* (B.). PP. *srastá*. GD. *-sras̥sya* (B.) INF. *-srásas*. (s. *sras̥sáyati*).

sridh *blunder*, I. P. · PR. *srédhati*; IPV. *srédhata*; PT.

- śrédhant.** IPI. áśrodhan. AO. ś. INI. sridhat; PT. śridhāná.
- sru flow,** I. PR. śrávati. PT. susrāva; susruvúr; INJ. susrot. PPF. ásusrot. AO. iṣ. ásrāvīs (B.). PP. śrutá. INF. śrávitave; śrávitavái. CS. śráváyati; -te (B.).
- svaj embrace,** I.: PR. svájate; SB. svájate, svájātai (AV.); INJ. svájat; DEV. svájasva; svájadhvam. PP. sasvajé; sasvajāto (3. du.); PT. sasvajāná. PPT. ásasvajat. PP. svaktá (B.). INF. -sváje.
- svad, svād sweeten,** I. PR. svádati, -te; A. svádate; SB. svádāti; IPV. sváda; svádantu; A. svadasva. AO. red. INJ. siṣvadat. PP. svāttá. INI. -sude. (S. svadáyati, -te; PP. svadita.
- svan sound** AO. iṣ. aṣvanit, INI. svanit. CS. svanáyati; PP. svanita. INI. SB. saniṣvanat.
- svap sleep,** II. P. PR. DEV. svap̐tu, PT. svapánt. I P. PR. svápati. II. suṣupúr; INJ. suṣupthās (B.); PT. suṣupvāms; suṣupāná. AO. red. siṣvap̐as and siṣvap̐ (2. S.). PT. svapsyāti (B.). svapiṣyami. PP. suptá. GD. suptva. INF. svāptum (B.). CS. svāpáyati.
- svar sound,** I. P. PR. sváratī. PT. INI. sasvar (3. S.). AO. S. ásvār (3. S.); ásvārṣtam (3. du.); iṣ. ásvāris (B.). INI. sváritos (B.). CS. svaráyati.
- svid sweat,** I. A. PR. svódate. PT. PT. siṣvidanā. PP. svinnā. (S. svedáyati (B.).
- han strike,** II PR. hánmi, hāmsi, hānti; hathās, hatás; hanmās, hathá, ghnānti; (3. hānas, hānati and hānat; hanāva; hánāma; hánātha (AV.), hānau; INJ. hān (3. S.); OP. hanyāt, hanyāma; DEV. jahí, hantu; hatám, hatám; hatá and hautana, ghnāntu; PT. ghnānt. I.: PR. jighnate; -ti (B.). PP. jaghántha, jaghāna; jaghnáthur; jaghnimá, jaghnúr; A. jaghné (B.); SB. jaghánat; PT. jaghanvāms; jaghnivāms (B.). AO. iṣ. áhānīt (B.). PT. hanīsyāti; -to (B.). PS. hanyáte; PT. hatá; GDV. hāntva. GD. hatvá, hatvi; hatvāya; -hátya. INF. hāntave, hāntavái; hāntum. CS. ghátáyati (B.).

- DS. jīghāmsati; AO. ājighāmsis (B.). INT. jāñghanti;
 SB. jañghānāni, jañghanas, jañghanat; jañghanāva;
 A. jañghananta; IPV. jañghanāhi; PT. jāñghanat;
 ghānighnat.
- har *be gratified*, IV.: PR. hāryati; SB. hāryāsi and hāryās;
 IPV. hārya; PT. hāryant. IPF. āharyat; Ā. āharyathās.
1. hā *leave*, III. P. PR. jāhāmi, jāhāsi, jāhāti; jāhati;
 SB. jāhāni; jāhāma; OP. jahyāt; jahyūr; IPV. jahitāt,
 jāhātu; jahitam; jahita; PT. jāhat. IPF. ajahāt;
 ājahātana, ājahur. PT. jahā; jahātur; jahur. AO.
 root: āhāt (B.); s. ahās (3. s.); A. āhāsi, āhāsthās;
 INT. hāsīs; sīc INT. hasiṣṭam, hāsiṣṭām; hāsiṣṭa,
 hāsiṣur. PT. hāsyāti; hāsyāte (B.). PS. hīyāte; AO.
 āhāyi; PP. hīnā; hāna (B.); jahitā. GD. hitvā, hitvi,
 hitvāya; -hāya (B.). INT. hātum (B.). (S. AO. jhipas.
2. hā *go forth*, III. A.: PR. jihīte; jihāto; jihate; INT.
 jihīta; IPV. jihīṣva, jihitām (3. s.); jihāthām (2. du.);
 jihatam (3. pl.); PT. jihāna. IPF. A. ajihita; ajihata.
 PR. jahiré. AO. red: jījananta; s. A. āhāsata (3. pl.);
 INT. hāsthās. PT. hāsyāte (B.). PP. hānā (B.). GD.
 -hāya. INT. hātum. CS. hāpāyati. DS. jihīṣate.
- hi *impel*, V.: PR. hinómi, hinósi, hinóti; hinmás and
 hinmāsi, hinvánti; A. hinvé (1. 3.); hinváte and
 hinviré; SB. hināva; INT. hinván; IPV. hinuhí, hinutāt,
 hinú; hinótam; hinutā, hinóta and hinótana, hin-
 ántu; PT. hinvánt; hinvánā; IPF. āhinvan. PP.
 jīghāya (B.); jighyur (B.). AO. root: āhema, āhetana,
 āhyan; IPV. heta; PT. hīyānā; a: āhyam; s: āhait
 (3. s., AV.); āhaiṣit (B.); A. āheṣata (3. pl.). PP. hitā.
 GDV. hétva. INF. -hye.
- hims *injure*, VII.: hinásti; hīmsanti; A. hīmsite (AV.);
 IPV. hinástu; OP. himsyāt (B.); PT. hīmsāna; IPF.
 āhinat (3. s., B.). I.: PR. hīmsati, -te (B.). PP. jihīms-
 imā. PPF. jihīmsīs. AO. iṣ: INT. himsiṣam, himsiṣ,
 himsiṣ; himsiṣṭam (2. du.); himsiṣṭa, himsiṣur. PT.
 himsiṣyāti, -te (B.). PS. himsyāte; PP. himsitā; GDV.

- himsitavyā.** GD. himsitvā. INF. himsitum (B.), himsitos (B.). DS. jihimsiṣati (B.).
- hiḍ be hostile, I.:** PT. hēlant; Ā. hēlamāna; hīdamāna (B.). PP. jihīla (1. s.), jihīda (AV.); Ā. jihīlē; jihīliré; PT. jihīlānā. AO. red.: ājihīdat; is. Ā. hīḍiṣātām (TA.). PP. hīḍitā. CS. PT. heḷāyant.
- hu sacrifice, III.:** PR. juhómi, juhóti; juhumāś, juhvati; Ā. juhvé, juhuté; juhvate; SB. juhāvāma; OP. juhuyāt; juhuyāma; juhudhī (B.), juhótu; juhutā and juhóta, juhótana; A. juhudhvām; PT. juhvat; juhvāna; IPF. ájuhavur; A. ájuhvata. PP. juhvé; juhuré; juhviré (B.); per. juhavāp cakāra (B.). AO. s. áhaugīt (B.). PT. hoṣyāti. PS. hūyáte; AO. áhāvi; PP. hutā. GD. hutvā (B.). INF. hótavái; hótum (B.), hótos (B.).
- hū call, I. Ā.:** PR. hávate; INJ. hávanta; PT. hávamāna. VI.: PR. huvé (1. 8.); huvāmahe; INJ. huvát; OP. huvéma; A. huvéya; PT. huvant; IPF. áhuve; áhuvanta. III.: PR. juhūmāsi and juhūmās. II.: PR. hūté; hūmāhe. PP. juhāva; Ā. juhvé; juhūré; juhuviré (B.). AO. root: A. áhvi; áhūmahī, INT. hóma; a: áhvam, áhvat; áhvāma; A. áhve; áhvanta; s: A. áhūṣata (3. pl.). PS. hūyáte; PT. hūtā; GDV. hávya. GD. -huya (B.). INF. havītave; huvádhyai. DS. júhūṣati (B.). INT. jóhavimi, jóhavīti; SB. A. johuvanta; IPV. johavītu; IPF. ájohavīt; ájohavur.
1. **hṛ take, I.:** PR. hárati, -te; SR. hárāṇi, hárāt; hárāma, hárān; OP. háret; hárema; IPV. hára; hárata, hárantu; PT. hárant. IPF. áharat. PP. jahára, jahártha (B.); jahúrur; A. jahré (B.). AO. root: áhṛthās (B.); s: áhārṣam, áhár (3. s.); A. áhṛṣata (3. pl.). PT. hariṣyāti, -te (B.); hartā (B.); CO. áhariṣyat (B.). PS. hriyáte; PP. hṛtā. GD. hṛtvā (B.); -hṛtya. INF. harāse; hártavái (B.); hártos (B.); hártum (B.). CS. hāráyati, -te (B.). DS. jihīṣati.
2. **hṛ be angry, IX. Ā.:** PR. hṛṇiṣé, hṛṇité; INJ. hṛṇithās; IPV. hṛṇitām (3. s.); PT. hṛṇānā.

- hr̥ṣ be excited*, I. : PR. hárṣate ; IPV. hárṣasva ; PT. hárṣant ; hárṣamāṇa. PP. PT. járṣāṇá. PP. hr̥ṣitá. CS. harṣáyati, -te. INT. SB. jarhr̥ṣanta ; PT. járhr̥ṣāṇa.
- hnu hide*, II. : PR. hnutás ; A. hnuvé. PP. hnutá. ADV. hnaváyya.
- hrī be ashamed*, III. P. : PR. jīhreti. AO. root : PT. -hrayāṇa. PP. hrītá (B.).
- hvá call*, IV. : PR. hváyati ; hváye ; SB. hváyāmahai ; OP. hváyotām (3. du.) ; IPV. hváya, hváyatu ; hváyantu ; Ā. hváyasva ; hváyethām (2. du.) ; hváyantām ; PT. hváyamāṇa. IPF. áhvayat ; áhvayanta. AO. áhvāsīt (B.). PT. hvayīṣyáti, -te (B.). INF. hváyitavái (B.) ; hváyitum (B.).
- hv̥ṣ be crooked*, I. Ā. : PR. hvárate. IX. P. : PR. hrupáti. III. : SB. juhuras ; Ā. juhuranta ; INJ. juhúrthās ; PT. juhurāṇá. AO. red. : jihvaras ; INJ. jihvaras ; jihvaratām (2. du.) ; S. INJ. hvár (2. P.), hvārṣīt ; iṣ : hvāriṣur. PP. hv̥ṣtá, hrutá. CS. hvāráyati.

APPENDIX II

VEDIC METRE.

1. The main principle governing Vedic metre¹ (the source of all later Indian versification)² is measurement by number of syllables. The metrical unit here is not the *foot* in the sense of Greek prosody, but the *foot* (pāda) or *quarter*³ in the sense of the verse or line which is a constituent of the stanza. Such verses consist of eight, eleven, twelve, or (much less commonly) five syllables. The verse is further more or less regulated by a quantitative rhythm (unaffected by the musical accent) in which short and long syllables alternate. Nearly all metres have a general iambic rhythm inasmuch as they show a preference for the even syllables (second, fourth, and so on) in a verse being long rather than short. In every metre the rhythm of the latter part of the verse (the last four or five syllables), called the cadence, is more rigidly regulated than that of the earlier part. Verses of eleven and twelve syllables are characterized not only by their cadence, but by a caesura after the fourth or the fifth syllable, while verses of five and eight syllables have no such metrical pause.

¹ Called *chandas* in the RY. itself.

² Except the two metres *Āryā* and *Vaitāliya* which are measured by *moras*.

³ This seems to have been the only metrical principle in the Indo-Iranian period, because in the Avesta the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.

⁴ A figurative sense (derived from *foot* = *quarter* of a quadruped) applicable because the typical stanza has four lines.

Verses combine to form a stanza or *pa*, the unit of the hymn, which generally consists of not less than three or more than fifteen such units. The stanzas of common occurrence in the RV. range, by increments of four syllables, from twenty syllables (4×5) to forty-eight (4×12) syllables in length.¹ A stanza may consist of a combination of metrically identical or of metrically different verses, and either two or three stanzas may further be combined to form a *strophe*.

a. The following general rules of prosody are to be noted. 1. The end of a verse regularly coincides with the end of a word² because each verse in a stanza is independent of the rest in structure. 2. The quantity of the first and last syllables of a verse is indifferent. 3. A vowel becomes long by position if followed by two consonants (one or both of these consonants may belong to the following word). The palatal aspirate *ch* and the cerebral aspirate *lh* (*dh*) count as double consonants. 4. One vowel is shortened before another, **e* and *o* are also pronounced *è* and *ô* before *ā*. 5. The semivowels *y* and *v*, both within a word and in Sandhi have often to be pronounced as *i* and *u* e.g. *siāma* for *syāma*, *suar* for *svar*, *vi usāh* for *vy usāh*, *vidāthesu anjan* for *vidāthev añjan*. 6. Contracted vowels (especially *i* and *u*) must often be restored e.g. *ca agnāye* for *cagnāye*, *vi indrah* for *vindrah*, *avatu utāye* for *avatutāye* *ā indra* for *éndra*. 7. Initial *a* when dropped after *e* and *o* must nearly always be restored. 8. The long vowel of the gen. pl. ending *am*, and of such words as *dasa*, *sura* and *e* (*ṛjyā-istha* for *jyētha*) or *ai* as *ā-ichas* for *āichas* must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value thus *pavakā* must always be pronounced as *pavaka*, *mṛlāya* as *mrlāya*, and *suvand* nearly always as *svand*.

¹ There are also several longer stanzas formed by adding more verses and consisting of 32, 56, 60, 64, 68 and 72 syllables, but all these are rare only two stanzas of 64 and one of 72 are found in the RV.

² No infringement of this rule occurs in any metre of the RV but the comparatively rare *Dvipada Viraj* 4×6 , in which three exceptions are met with.

³ The vowels *i*, *u*, *e* when *Pragrhya* 25, 26, however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long, *tāsma adat* for *tāsmā adat*.

I. Simple Stanzas.

2. The Vedic hymns consist chiefly of simple stanzas, that is, of such as are formed of verses which are all metrically identical. Different stanzas are formed by combining three, four, five, or six identical verses. The following is an account of the various types of verse and of the different simple stanzas formed by them.

A. Verse of eight syllables. This is a dimeter verse consisting of two equal members of four syllables each, the opening and the cadence. In the opening the first and third syllable are indifferent, while the second and fourth are preferably long. When the second is short, the third is almost invariably long. In the cadence the rhythm is typically iambic, the first and third syllables being almost always short, while the second is usually long (though it is not infrequently short also). Thus the prevailing scheme of the whole verse is $\cup \cup - \cup \cup \cup \cup$.

a Even after every admissible vowel restoration a good many verses of this type exhibit the anomaly (which cannot be removed without doing violence to the text) of having one syllable too few, e.g. *tām tuā vayam pito*. There are also here a very few instances of one or even two syllables too many, e.g. *agnim iṣa | bhujām yāvi | ṣṭham and vayām tād as ya sāmbrtam | vāsu*

✓3 a. The Gāyatrī¹ stanza consists of three² octosyllabic verses; e.g.

¹ Next to the Tristubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of 3 x 8 syllables.

² The first two Pādas of the Gāyatrī are treated as a hemistich in the Samhitā text, probably in imitation of the hemistich of the Anuṣṭubh and the Tristubh; but there is no reason to believe that in the original text the second verse was more sharply divided from the third than from the first.

³ By far the commonest variation from the normal type is that in which the second syllable of the cadence is short ($\cup \cup \cup \cup$). This occurs about as often in the first verse of Gāyatrīs as in the second and third combined.

agnim ile puróhitam - 0 - - 0 - 0 0
 yajñásya de | vam rtvijam - - 0 - | 0 - 0 0 |
 hótāram ra | tuadhatamam - - - - | 0 - 0 0

α. A comparatively rare but sufficiently definite variety of *Glycyrrhiza*¹ differs from the normal type by having a decided trochaic rhythm in the cadence,² while the iambic rhythm of the opening is more pronounced than usual, e.g.

tuam no ag | ne mahobhuh | 0 - - - 0 -
pahi viśva sya ārateh | 0 - | - 0 - -
utā dviśo | mārtyasya | 0 0 - 0 - 0

b The Anustubh' stanza consists of four octosyllabic verses, divided into two hemistichs, e g

a ya te sar pirasute - - - -
 agne śam as ti dhayase - - - -
 aisu dyumnān uta śrāvah - - - -
 ā cittān mar tīsu dhah - - - -

a In the latest hymns of the RV there begins a tendency to differentiate the first line in the second verse of an Anuṣṭubh hemistich by making the end of the former iambic, while the cadence of the latter becomes more stably iambic. Although in these hymns the iambic cadence of the first verse is still the most frequent (56 per cent. of all varieties it is already very nearly equalled by the next commonest (28 per cent.) which is identical with the normal and characteristic cadence of the first verse in the epi-Anuṣṭubh⁴ (śloka). The scheme of the whole hemistich according to this innovation⁵ then is

$\underline{\text{u}}$ $\underline{\text{u}}$ u u $\underline{\text{u}}$ $\underline{\text{u}}$ u u u u

keśī viśā sya pātrēna yād rudrēnā | pibat aśhā |

¹ The only long series of such trochei Gayatri occurs in RV viii.
2. 1 89

³ The trochaic Gayatri is commonest in Mandalas I and VIII, which taken together contain about two thirds of the total number of examples in the RV.

³ The frequency of this metre is about one third that of Gayatri in the RV, but in the post Vedic period it has become the predominant metre. The Avesta has a parallel stanza of 4 x 8 syllables.

* Where the iambic cadence in the first verse has entirely disappeared

* This is the regular type of the Anustul in the AV

c. The Pankti stanza consists of five octosyllabic verses¹ divided into two hemistichs of two and of three verses respectively. In origin it seems to be an extension of the Anustubh by the addition of a fifth verse. This is indicated by the fact that in hymns consisting entirely of Panktis the fifth verse of every stanza is (except in 1. 81) regularly a refrain (e. g. in 1. 80). The following is an example of a Pankti stanza.

ittha hi soma in made brahma cakāra vardhanam |
śāvīṣṭha vajrinu ojaśa pṛthivya niḥśāsā āhim arcann
ann svarajam

d. In about fifty stanzas of the RV. the number of octosyllabic verses is increased to six and in about twenty others to seven, generally by adding a refrain of two verses to an Anustubh (e. g. viii. 47) or to a Pankti (e. g. x. 133, 1-3). The former is called Mahapankti (48), the latter Śakvari (56).

4. b. Verses of eleven syllables differ from those of eight in consisting of three members (the opening, the break, and the cadence). They also contrast with the latter in two other respects: their cadence is trochaic (- u - ') and they have a caesura which follows either the fourth² or the fifth syllable. The rhythm of the syllable preceding the caesura is prevalingly iambic, being u - -³ or u - - u - -⁴. The rhythm of the break between the caesura and the cadence is regularly u - - or u - ' . Thus the scheme of

¹ The Avesta has a parallel stanza of 5 x 8 syllables.

The only irregularity here is that the first syllable of the cadence may be short when it coincides with the end of a word.

² This appears to have been the original position of the caesura because the parallel verse of the Avesta has it there and never after the fifth syllable.

³ Identical with the opening of the octosyllabic verse.

⁴ The fourth syllable here is sometimes short; the fifth is then always long.

⁵ The first of these two syllables is sometimes, but rarely, long in the old hymns of the RV, still more rarely in the later hymns, and hardly ever in B.

the whole normal verse of eleven syllables is :

- (a) $\cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup$ or
 (b) $\cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup - \cup$

a. Apart from corruptions or only seeming irregularities (removable by restoration of vowel(s)) several verses of this type have one syllable too many or too few;¹ e.g. *tá no vidvámsā, mánma vo | cetam adyá*² (12); *tám in giro, jána | yo ná pátnih*³ (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end : e.g. *tá ū sū no, | . . | ma | hó yajatrāh* (9); *ayām sá hōta, | ∪ ∪ | yó dvijānmā* (9); *rāthebhir yāta, r̥ṣi | mād̥bhir áśva | parnaih* (13).

5. The *Trīṣṭubh* stanza, the commonest in the RV.⁴ consists of four verses of eleven syllables⁵ divided into two hemistichs. The following are hemistichs of each type :

- (a) *anāgāstvā, aditi | tvā turāsaḥ imām yajñām, da-*
dhatu | ároṣamāṇaḥ |
 (b) *asmākam santu, bhuva | nasya gopāh | pibantu*
sōmam, āva | so nō adyā |

a. A few *Trīṣṭubh* stanzas of only two verses (*dvipada*, occur (e.g. vii. 17). Much commoner are those of three verses (*viraj*), the first two of which (as in the *Gāyatrī* stanza) are treated in the *Saṃhitā* text as a hemistich; the whole or some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also *Trīṣṭubh* stanzas of five verses⁶ divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (*Trīṣṭubh*) hymns, but never forming an entire hymn

¹ This anomaly also appears in the metre of later Vedic texts and of Pāli poetry.

² The extra syllable in such cases is perhaps due to the verse being inadvertently continued after a fifth syllable caesura as if it were a fourth syllable caesura.

³ The deficiency of a syllable in such cases may have been partly due to the similarity of the decasyllabic *Dvipada Virāj* (8) with which *Trīṣṭubh* verses not infrequently interchange.

⁴ About two-fifths of the RV. are composed in this metre.

⁵ The *Avesta* has a parallel stanza of 4 x 11 syllables with caesura after the fourth syllable.

⁶ These are accounted *Atijagatī* (52) or *Sakvati* stanzas by the ancient metricians when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the *Saṃhitā* text as a separate verse (as v. 41, 20; vi. 63, 11) and is called an *ekapada* by the metricians.

6. C. The verse of twelve syllables is probably an extension¹ of the Trīṣṭubh verse by one syllable which gives the trochaic cadence of the latter an iambic character.² The rhythm of the last five syllables is therefore — ◡ — ◡ ◡. The added syllable being the only point of difference, the scheme of the whole verse is :

(a) ◡ — ◡ ◡ — | — ◡ — ◡ ◡

(b) ◡ — ◡ — ◡ ◡ ◡

a. Several examples occur of this type of verse (like the Trīṣṭubh) having one, and occasionally two, syllables too many or too few ; e.g. mā no mārtāya, ripāve vājīnīvasu (18) ; rōdasi ā, vada | tā gaṇāśri-yaḥ (11) ; sā dṛṣṭhē cit, abhī tṛ | ṇa ' : vājam ār | vatā (14)³, pśba sōmam, [◡ ◡] e | nā śatakṛato (10').

7. The Jagati stanza, the third in order of frequency in the RV., consists of four verses of twelve syllables divided into two hemistichs. The following hemistich gives an example of each of the two types of verse :

anānudó, vṛṣabhó | dódhato vadhāḥ |
gambhīrá ṛṣvó, āsam | aṣṭakāviaḥ ||

a. There is an eleven syllable variety of the Jagati verse which is sufficiently definite in type to form entire stanzas in two hymns of the RV. (x. 77, 78). It has a caesur' after both the fifth and the seventh syllable, its scheme being — ◡ — ◡ ◡, — — , ◡ — ◡ ◡. The following hemistich is an example :

abhrapruṣo ná, vácá, pruṣa vasu ,
navīṣmanto ná, yajñá, vijānūṣaḥ ||

8. D. The verse of five syllables resembles the last five syllables of the Trīṣṭubh verse in rhythm, its commonest form being ◡ — ◡ — ◡, and the one next to it in frequency

¹ It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

² As the Gāyatri verse is never normally found in combination with the Trīṣṭubh, but often with the Jagati verse, it seems likely that the iambic influence of the Gāyatri led to the creation of the Jagati, with which it could form a homogeneous combination.

³ That is, its first syllable is less often long than short

The **Dvipada Viraj stanza**¹ consists of four such verses divided into two hemistichs ;² e. g.

pāri prá dhanva | indraya soma
svādúr mitrāya | pūṣṇé bhágāya |

a. Owing to the identity of the cadence a **Dvipada hemistich** ' not infrequently interchanges in the same stanza with a **Tristubh verse** ;³ e. g.

priyā vo nāma | huve ' turāṇām |
ā yāt trpān, maruto | vavasanāh |

b The mixture of **Dvipadā hemistichs** with **Tristubh verses** led to an entire hymn (iv 10) being composed in a peculiar metre consisting of three pentasyllabic verses⁴ followed by a **Tristubh**, e g.

agne tám adyā | ásvam na stomam kratum na bhadram |
hṛdispṛśam, ṛdhīā ma " ta óham |

II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the **Gāyatrī** and the **Jagatī**. The principal metres thus formed are the following :

a. Stanzas of **28 syllables** consisting of three verses, the first two of which are treated as a hemistich :

¹ This stanza is somewhat rare, occurring in the RV not much more than a hundred times.

² The otherwise universal rule that the end of a verse must coincide with the end of a word is three times ignored in this metre (at the end of the first and third verses).

³ With this metre compare the defective **Tristubh verse** of ten syllables (§ a).

⁴ This interchange occurs especially in RV viii 54 and 56.

⁵ Here the verb, though the first word of the verse (App. III, 19 b), is unaccented. This is because the end of the first and the third verse in this metre has a tendency to be treated like a caesura rather than a division of the stanza. Cp. note 2.

⁶ These three verses are treated as a hemistich in the **Saṃhitā text**.

⁷ The verb is accented because in the **Saṃhitā text** it is treated as the first word of a separate verse.

1. Uṣṇih : 8 8 12 ; e. g.

ágne vája | sya gómataḥ |
 íśanaḥ sa haso yaho ||
 asmé dhehi, jatave | do máhi śrávaḥ |

2. Purausṇih : 12 8 8 ; e. g.

apsu antar, amṛtam apsu bheṣajám
 apám utá, práśastaye
 dévā bhava, ta vajinaḥ

3. Kakubh : 8 12 8 ; e. g.

ádhá hi in dra gírvaṇaḥ
 úpa tvā kāmān, mahāḥ sasṛjmahe
 udóva yān ta udabhiḥ

- b. Stanzas of 36 syllablos consisting of four verses divided into two hemistichs. Brhati 8 8 12 5 : e. g.

śacibhir naḥ, śacivasu
 déva naktam daśasyatam
 má vām ratir, upa da sat kada cana
 asmád rātiḥ káda cana

- c. Stanzas of 40 syllablos consisting of four verses divided into two hemistichs. Satobrhati 12 8 12 5 ; e. g.

janaso agnim, dadhi re sahovádham
 haviṣmanto | vidhema te
 sá tvám no adyá, suma na ihavita
 bhava vaje, ṣu santia

10. There are besides two much longer mixed stanzas of seven verses,¹ each of which is split up into three divisions of three two, and two verses respectively in the Saṁhita text.

- a Stanzas of 60 syllablos consisting of six Gayatri verses and one Jagati: Atisakvari 5 8 8, 8 8, 12 8,² e. g.

¹ These are the composition of a very few individual poets.

² Only about ten examples of this metre occur in the RV.

suṣumā yā | tam ādribhiḥ |
 góśrītā mat | sarā imé |
 sómāso mat ' sarā imé ||
 ā rājānā | divispṛā |
 asmatrá gan | tam úpa naḥ ||
 imé vām mitrá, -varu | nā gávāśirah |
 sómāḥ śukrá | gávāśirah |

b. Stanzas of 68 syllables consisting of four Gayatri and three Jagati verses: Atyaṣṭi¹ 12 12 8, 8 8, 12 8; e. g.

sá no nédiṣṭham, dádyé | āna á bhara |
 ágne devébhiḥ, sáca | nāḥ sucetúnā |
 mahó rāyāḥ | sucetúnā ||
 máhi śavi | ṣṭha nas kṛdhi |
 samcákṣe bhu | jé asiái ||
 máhi stotṛbhyo, magha ' van suvīriam |
 máthīr ugró | ná śávasā |

a. Besides the above mixed metres various other but isolated combinations of Gāyatri and Jagati verses occur in the RV., chiefly in single hymns. There are stanzas of this kind containing 20 syllables (12 8);² 32 syllables (12 8, 12);³ 40 syllables (12 12, 8 8);⁴ 44 syllables (12 12, 12 8)⁵; 52 syllables (12 12, 12 8 8).⁶

β. 1. Triṣṭubh verses are quite often interspersed in Jagati stanzas, but never in such a way as to form a fixed type of stanza or to make it doubtful whether a hymn is a Jagati one.⁷ This practice probably arose from the interchange of entire Triṣṭubh and Jagati stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Triṣṭubh with a Gāyatri verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22).⁸ 3. The combination of a Triṣṭubh verse with a Dvipadā Virāj hemistich has already been noted (8 a).

¹ This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyaṣṭi stanzas occur.

² RV. viii. 29.

³ RV. ix. 110.

⁴ RV. x. 98.

⁵ RV. viii. 35.

⁶ RV. v. 87.

⁷ But the intrusion of Jagati verses in a Triṣṭubh hymn is exceptional in the RV., though very common in the ÁV. and later.

⁸ Except stanzas 7 and 15, which are pure Anuṣṭubh and Triṣṭubh respectively.

III. Strophic Stanzas.

11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.

A. Three simple stanzas (called *trōa*) in the same metre are often thus connected. Gayatrī triplets are the commonest; less usual are Uṣṛih, Br̥hatī, or Pañkti triplets; while Triṣṭubh triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.

a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A Triṣṭubh stanza at the end of a Jagatī hymn is the commonest; a final Anuṣṭubh stanza in Gayatrī hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gayatrī, which is never used in this way.

B. Two mixed stanzas in different metres are often combined, the RV. containing about 250 such strophes. This doubly mixed strophic metre, called *Pragātha*, is of two main types :

1. The *Kākubha Pragātha* is much the less common kind of strophe, occurring only slightly more than fifty times in the RV. It is formed by the combination of a Kakubh with a Satobṛhatī stanza : 8 12, 8 + 12 8, 12 8 ; e. g.

á no áśvā | vad áśvinā |
 vartír yāsiṣṭam, madhu | pātamā narā |
 gómad dasrā | hīraṇyavat |
 supṛāvargám, suvīryam | suṣṭhu variām |
 ánādhṛṣṭam | rakṣasvīna |
 asmínn á vām, áyāne | vajinīvasu |
 viśvā vāmā | ni dhīmahi

2. The *Bār̥hata Pragātha* is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Br̥hatī with a Satobṛhatī stanza : 8 8, 12 8 + 12 8, 12 8 ; e. g.

dyumní vām | stómo ásvinā '
 krivir ná sé | ka á gatam ||
 mádhvaḥ sutásya, sá di | ví priyó nārā '
 pātām gaurāv | ivérṇe ||
 pibatam gharmám, mádhu | mantam ásvinā |
 á barhíḥ si | datam narā ||
 tá mandasāná, mánu | ṣo duroṇá á |
 ní pātām vé | dasā váyah .

a Of these two types there are many variations occurring in individual hymns, chiefly by the addition of one (8), two (12 8), three 12 8 8, or once vii 9^a, 1 3) even four verses (12 12 8 8).

APPENDIX III

THE VEDIC ACCENT.

1. The accent is marked in all the texts of the four Vedas as well as in two Brahmanas, the Taittirya (including its Aranyaka) and the Śatapatha (including the Brhadaranyaka Upanisad).

The Vedic, like the ancient Greek, accent was a musical one, depending mainly on pitch, as is indicated both by its not affecting the rhythm of metre and by the name of the chief tone *udātta* (*raised*). That such was its nature is, moreover, shown by the account given of it by the ancient native phoneticians. Three degrees of pitch are to be distinguished, the high, properly represented by the *udātta*, the middle by the *svarita* (*sounded*), and the low by the *anudātta* (*not raised*). But in the Rigveda the *Udātta*, the rising accent, has secondarily acquired a middle pitch lower than the initial pitch of the *Svarita*. The *Svarita* is a falling accent representing the descent from the *Udātta* pitch to tonelessness. In the Rigveda it rises slightly above *Udātta* pitch before descending. here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an *Udātta*, though it assumes the appearance of an independent accent when the preceding *Udātta* is lost by the euphonic change of a vowel into the corresponding semivowel (as in *kvā* = *kūā*). In the latter case it is called the independent *Svarita*. The *Anudātta* is the low tone of the syllables preceding an *Udātta*.

2. There are four different methods of marking the accent in Vedic texts. The system of the Rigveda, which is

followed by the Atharvaveda, the Vajasaneyi Saṃhita, the Taittirīya Saṃhita and Brāhmaṇa, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udatta is intermediate between the other two tones. Hence the preceding Anudatta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following Svarita, which at first rises to a slightly higher pitch and then falls, is indicated above the syllable bearing it by a vertical stroke; e. g. *agninā* = *agninā*; *vīryām* = *vīryām* (for *vīriām*). Successive Udattas at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarita which follows the last of them or till the Anudatta which (ousting the enclitic Svarita) follows the last of them as a preparation for another Udatta (or for an independent Svarita); e. g. *tav ā yātam* = *tāv ā yātam*; *tavet tat satyam*¹ = *tāvet tát satyām*. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudatta; e. g. *vaiśvānaram* = *vaiśvānaram*. But all the unaccented syllables following a Svarita remain unmarked till that which immediately precedes an Udatta (or independent Svarita); e. g. *imam me gaṅge yamune sarasvatī śūtūdrī* – *imām me gaṅge yamune sarasvatī śūtūdrī*.

2. Since a hemistich of two or more Pādas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Pādas, the marking of the preceding Anudatta and the following Svarita is not limited to the word in which the Udatta occurs, but extends to the contiguous words not only of the same, but of the succeeding Pāda; e. g. *agninā rayim āśnavat poṣam eva dive-dive* = *agninā rayim āśnavat*

¹ Here the enclitic Svarita, which would rest on the syllable *sa* if the following syllable were unaccented, is ousted by the Anudatta, which is required to indicate that the following syllable *tyam* has the Udatta.

pośam evā divé-dive; sa náḥ pitovā sūnave ṣgné sūpā-
yano bhāva = sá naḥ pitéva sūnávé 'gno sūpāyanó
bhava.¹

b. When an independent Svarita² immediately precedes an Udatā, it is accompanied by the sign of the numeral 1 if the vowel is short and by 3 if it is long, the figure being marked with both the Svarita and the Anudatta; e.g. apsvāntaḥ = apsu autáḥ; rāyo 3 vaniḥ = rāyò 'vāniḥ (cp 17, 3).

3. Both the Maitrayaṇi and the Kāṭhaka Saṃhitās agree in marking the Udatā with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udatā rose to the highest pitch; e.g. agnīnā. But they differ in their method of marking the Svarita. The Maitrayaṇi indicates the independent Svarita by a curve below; e.g. vīryam = vīryām; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kāṭhaka marks the independent Svarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryam = vīryāṃ badhnāti; vīryam = vīryāni vyācāste; the dependent Svarita has a dot below the accented syllable.³ The Anudatta is marked in both these Saṃhitās with a horizontal stroke below (as in the RV.).

4. In the Samaveda the figures 1, 2, 3 are written above the accented syllable to mark the Udatā, the Svarita, and

¹ In the Peda text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: agnīnā rayim sūnaveṣ pośam eva diveṣ dive; saḥ naḥ pitā śiva sūnave agnē su śurāyanāḥ bhava.

² As in kva kūa, vīryam vīryām.

³ In L. v. Schroeder's editions of these two Saṃhitās the Udatā and the independent Svarita only are marked.

⁴ When the text of any of the Saṃhitās is transliterated in Roman characters, the Anudatta and the enclitic Svarita are omitted as unnecessary because the Udatā itself is marked with the sign of the acute: thus agnīnā becomes agnīnā.

the Anudatta respectively as representing three degrees of pitch ; e. g. $\text{barhi}^1\text{ṣi}^2 = \text{barhiṣi}$ (barhiṣi). The figure 2 is, however, also used to indicate the Udatta when there is no following Svarita ; e. g. $\text{gira}^2 = \text{girá}$ (girá). When there are two successive Udattas, the second is not marked, but the following Svarita has 2r written above ; e. g. $\text{dvi}^3\text{ṣo}^1 \text{martya}^2\text{sa}$ (dviṣó mártiyasya). The independent Svarita is also marked with 2r, the preceding Anudatta being indicated by 3k ; e. g. $\text{tanva}^{3k} = \text{tanvā}$.

5. The Śatapatha Brāhmaṇa marks the Udatta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.) ; e. g. $\text{puruṣaḥ} = \text{pūruṣaḥ}$. Of two or more successive Udattas only the last is marked ; e. g. $\text{agnir hi vai dhūr atha} = \text{agnir hí vai dhur átha}$. An independent Svarita is thrown back on the preceding syllable in the form of an Udatta ; e. g. $\text{manuṣyeṣu} = \text{manuṣyeṣu}$ for manuṣyēṣu . The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated ; e. g. $\text{evaitad} = \text{evaitád}$ for evaitád (= evá étád).

6. Accent of single words. Every Vedic word is, as a rule, accented and has one main accent only. In the original text of the RV. the only main accent was the Udatta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period ; e. g. ta-tá-s stretched, Gk. $\tau\alpha-\rho\acute{o}-s$; jānu n. knee , Gk. $\gamma\acute{o}\nu\upsilon$; á-drś-at , Gk. $\acute{\epsilon}-\delta\rho\alpha\kappa\epsilon$; bhára-tu , Gk. $\phi\acute{\epsilon}\rho\epsilon-\tau\epsilon$.¹ But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a y or v which represents original i or u with Udatta ; e. g. rathyām

¹ But $\phi\epsilon\rho\acute{o}\mu\epsilon\nu\omicron\varsigma$ (bhāramānas , by the secondary Greek law of accentuation which prevents the acute from going back farther than the third syllable from the end of a word.

= *rathīām*¹; *svār*² = *sūār* n. *light*: *tanvām* = *tanūām*." Here the original vowel with its Udatta must be restored in pronunciation except in a very few late passages.

7. **Double Accent.** One form of dative infinitive and two types of syntactical compounds have a double accent. The infinitive in *tavai*, of which numerous examples occur both in the *Simhitās* and the *Brahmaṇas*, accents both the first and the last syllable; e. g. *é-tavái* *to go*; *ápa-bhar-tavái* *to take away*. Compounds both members of which are duals in form (186 A 1), or in which the first member has a genitive ending (187 A 6 a), accent both members; e. g. *mitrá-váruṇā* *Mitra and Varuna*; *bṛhas-páti* *lord of prayer*. In B. a double accent also appears in the particle *vavá*.

8. **Lack of Accent.** Some words never have an accent; others lose it under certain conditions.

A. Always enclitic are:

a. all cases of the pronouns *ena* *he, she, it* *tvu* *another*, *sama* *some*; and the following forms of the personal pronouns of the first and second persons: *mā*, *tvā*; *me*, *te*; *nau*, *vām*; *nas*, *vas* (109 a), and of the demonstrative stems *i* and *sa*. *im* (111 n. 3) and *sīm* (180).

b. The particles *ca* *and*, *u* *also*, *vā* *or*, *iva* *like*, *gha*, *ha* *just*, *cid* *at all*, *bhala* *indeed*, *samaha* *somehow*, *sma* *just*, *indeed*, *svid* *probably*.

B. Liable to loss of accent according to syntactical position are:

a. vocatives, unless beginning the sentence or Pada.

b. finite verbs in principal clauses, unless beginning the sentence or Pada.

c. oblique cases of the pronoun *a*, if unemphatic (replacing a preceding substantive) and not beginning the sentence or Pada; e. g. *asya jānīmani* *his (Agni's) births* (but *asyā uṣāsaḥ* *of that dawn*).

¹ Acc. of *rathī* *charioteer*.

² In the TS. always written *suvar*.

* Acc. of *tanū* *body*.

d. *yátha* as almost invariably when, in the sense of *iva* like, it occurs at the end of a Pada; e.g. *tāyávo yathá* like thieves; *kámi* indeed always when following *nu*, *su*, *hi*.

1. Accentuation of Nominal Stems.

9. The most important points to be noted here are the following:—

A. Primary Suffixes:

a. Stems in *as* accent the root if neut. action nouns, but the suffix if masc. agent nouns; e.g. *áp-as* n. *work*, but *ap-ás* active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e.g. *rákṣ-as* n., *rakṣ-ás* m. *demon*.

b. Stems formed with the superlative suffix *iṣṭha* accent the root; e.g. *yajīṣṭha* *sacrificing best*. The only exceptions are *jyoṣṭha* *eldest* (but *jyeṣṭha* *greatest*) and *kaṁiṣṭhá* *youngest* (but *kāniṣṭha* *smallest*).¹ When the stem is compounded with a preposition, the latter is accented; e.g. *á-gaṁiṣṭha* *coming best*.

c. Stems formed with the comparative suffix *īyāms* invariably accent the root: e.g. *jáv-īyāms* *swift r.* When the stem is compounded with a preposition, the latter is accented; e.g. *práti-cyavīyāms* *pressing closer against*.

d. Stems formed with *tar* generally accent the root when the meaning is participial, but the suffix when it is purely nominal; e.g. *da-tar* *giving* (with acc.), but *da-tár* *giver*.

e. Stems in *man* when (neut.) action nouns, accent the root, but when (masc.) agent nouns the suffix; e.g. *kár-man* n. *action*, but *dar-mán*, m. *breaker*. The same substantive here varies, in several instances, in accent with the meaning and gender (cp. above, § A a); e.g. *bráhmaṇ* n. *prayer*, *brahmaṇ* m. *one who prays*; *sád-man*, n. *seat*, *sad-mán*, m. *sitter*. When these stems are compounded with prepositions,

¹ These two exceptions arise simply from the desire to distinguish the two meanings of each of them. See below 16 footnote 2.

the latter are nearly always accented : e. g. *prá-bharman*, n. *presentation*.

B. Secondary Suffixes:

a. Stems in *in* always accent the suffix ; e. g. *aśv-in* possessing horses.

b. Stems in *tama*, if superlatives, hardly ever accent the suffix (except *puru-táma* *very many*, *ut-tamá* *highest*, *śaśvat-tamá* *most frequent*), but if ordinals, the final syllable of the suffix ; e. g. *śata-tamá* *hundredth*.

c. Stems in *ma*, whether superlatives or ordinals, regularly accent the suffix ; e. g. *adha-má* *lowest* ; *aṣṭa-má* *eighth* : except *ánta-ma* *next* (but twice *anta-má*).

2. Accentuation of Compounds.

10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadharayas and Tatpuruṣas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it thus *viśva* regularly becomes *viśvá* ; others do so in certain combinations only. thus *pūrva* *prior* becomes *pūrvá* in *pūrvá-citti* i. *first thought*, *pūrvá-pīti* i. *first draught* *pūrvá-huti* *first incocation* ; *médha* *sacrifice* shifts its accent in *medhá-pati* *lord of sacrifice* and *medhá-sati* f. *reception of the sacrifice*, and *virá* *hero* in *puru-vira* *possessed of many men* and *su-vira* *heroic*. An adjective compound may shift its accent from one member to another on becoming a substantive or a proper name ; e. g. *sú-kṛta* *well done*, but *su-kṛtá*, n. *good deed* ; *úrāya* *niggondly*, but *a-rāya* m. *name of a demon*.

a. Iteratives accent the first member only, the two words being separated by *Avagraha* in the *Pada* text, like the members of other compounds ; e. g. *áhar-ahar* *day after day* ; *yád-yad* *whatever* ; *yáthā-yatha* *as in each case* ; *adyá-adya*, *śvāḥ-śvāḥ* *on each to-day, on each to-morrow* : *prá-pṛa* *forth and again* ; *píba-píba* *drink again and again*.

b. In governing compounds the first member, when it is a verbal noun (except śikṣā-narā *helping men*) is invariably accented; e. g. trasā-dasyu *terrifying foes*, name of a man; present or aorist participles place the accent, wherever it may have been originally, on their final syllable; e. g. tarād-dveṣas *overcoming (tārat) foes*. When the first member is a preposition, either that word is accented, or the final syllable of the compound if it ends in a; e. g. abhi-dyu *directed to heaven*, but adhas-pad-a *under the feet*, anu-kamā *according to wish (kāma)*.

c. Bahuvrhis normally accent their first member; e. g. rāja-putra *having kings as sons* (but rāja-putrá *son of a king*); viśváto-mukha *facing in all directions*; sahā-vatsa *accompanied by her calf*.

α But about one eighth of all Bahuvrhis accent the second member (chiefly on the final syllable). This is commonly the case when the first member is a disyllabic adjective ending in i or u, invariably in the RV when it is puru or bahu in acc., e. g. tuvi-dyumnā *having great glory*, vibhu-krātu *having great strength*, puru-putrá *having many sons*, bahv annā *having much food*.¹ This also is the regular accentuation when the first member is dvi *two*, tri *three*, dus *all*, su *well*, or the privative particle a or an, e. g. dvi-pád *two footed*, tri nábhī *having three naves*, dur-mánman *ill disposed*, su-bhága *well endowed*, a dánt *toothless*, a-phalé *lacking fruit* phála.

d. Determinatives accent the final member (chiefly on the final syllable).

1. Ordinary Karmadhārayas accent the final syllable; e. g. prathama-já *first-born*, pratar-yuj *early yoked*, mahā-dhaná *great spoil*. But when the second member ends in i, man, van, or is a gerundive (used as a noun substantive), the penultimate syllable is accented; e. g. dur-gṛbhī *hard to hold*; su-tarman *crossing well*; raghu-pátvan *swift-flying*; pūrva-péya, n. *precedent in drinking*.

¹ The later Samhitās tend to follow the general rule; e. g. purá-nāman (SV.) *many names*.

² Bahuvrhis formed with a or an are almost invariably accented on the final syllable as a distinction from Karmadhārayas (which normally accent the first syllable, as á-manuṣa *inhuman*); e. g. a-matrā *measureless*.

α The first member is, however, accented under the following conditions. It is generally accented when it is an adverbial word qualifying a past participle in *ta* or *na* or a verbal noun in *ti*; e.g. *dūr-hita* *faring ill*; *sadhā-stuti* *joint praise*. It is almost invariably accented when it is the privative particle *a* or *an*¹ compounded with a participle, adjective, or substantive, e.g. *ān-ādan* *not eating*, *ā-vidvāns* *not knowing*, *ā-kṛta* *not done*, *ā-tandra* *unwearied*, *ā-kumāra* *not a child*. The privative particle is also regularly accented, when it negatives a compound; e.g. *ān-āśva-dā* *not giving a horse*, *ān-agni-dagdha* *not burnt with fire*.

2. Ordinary Tatpuruṣas accent the final syllable; e.g. *gotra-bhid* *opening the cow-pens*, *agnim-indhā* *fire-kindling*, *bhadra-vādin* *uttering auspicious cries*; *uda-meghā* *shower of water*. But when the second member is an agent noun in *ana*, an action noun in *ya*, or an adjective in *i*, or *van*, the radical syllable of that member is accented; e.g. *deva-madana* *exultation the gods*; *ahi-hātya* *slayer of the dragon*; *pāṭhi-rākṣi* *protecting the road* *soma-pavan* *Soma-drinking*.

α The first member is, however, accented when it is dependent on past passive participles in *ta* and *na* or on action nouns in *ti*; e.g. *devā-hita* *created in the gods*, *dhāna-sāti* *acquisition of wealth*. It is usually also accented, if dependent on *pāti* *lord*, e.g. *grhā-pāti* *lord of the house*. Some of these compounds with *pāti* accent the second member with its original accent; some others in the later Samhitās, conforming to the general rule, accent it on the final syllable; thus *apsarā-pāti* (AV.) *lord of the Apsaras*, *ahar-pāti* (MB.) *lord of day*, *nadi-pāti* (VS.) *lord of rivers*.

β A certain number of Tatpuruṣas of syntactical origin, having a genitive case-ending in the first member nearly always followed by *pāti*, are doubly accented; e.g. *kṛhā-pāti* *lord of prayer*. Other are *apāṃ-nāpāt* *son of water*, *nārā-śāmsa* (*for narāṃ-śāmsa*) *praise of men*, *sūnab-śépa* *Dog's la¹*, name of a man. The analogy of these is followed by some Tatpuruṣas without case ending in the first member *śācī-pāti* *lord of my¹*; *śāśū-nāpat* *son of himself* (*śāśū*); *nṛ-śāmsa* *praise of men*.

¹ Sometimes, however, the first syllable of the second member is accented; e.g. *a-jāra* *unaging*; *a-mitra* *in enemy* (*non-friend*; *mitrā*); *a-mṛta* *immortal* (*from mṛtā*).

c. Regularly formed Dvandvas (186 A 2. 3) accent the final syllable of the stem irrespective of the original accent of the last member; e. g. *ajāváyah* in pl. *goats and sheep*; *aho-rātrāṇi* *days and nights*; *īṣṭa-pūrtám* n. *what is sacrificed and presented*.

a. The very rare adverbial Dvandvas accent the first member *āhar-divi*¹ *day by day*, *sāyām-pratar* *evening and morning*.

β Co-ordinatives consisting of the names of two deities, each dual in form (*Devatā-dvandvas*), accent both members, e. g. *indra-vāruṇā* *Indra and Varuṇa*, *sūryā-māsau* *Sun and Moon*. A few others, formed of words that are not the names of deities are similarly accented; e. g. *turvāśa-yādu* *Turvasa and Yadu*, *mātā-pitārā* *mother and father*²

3. Accent in Declension.

11. a The vocative, when accented at all (18), invariably has the acute on the first syllable; e. g. *pitar* (N. *pitā*), *dēva* (N. *devā-s*). The regular vocative of *dyu* (*dyāv*) is *dyāus* i. e. *dīaus* (which irregularly retains the *s* of the nom. - cp. Grk *Ζεῦ*), but the accent of the N., *dyāus*, usually appears instead.

b In the *a* and *ā* declensions the accent remains on the same syllable throughout (except the vocative); e. g. *devā-s*, *devā-sya*, *devā-nam*. This rule includes monosyllabic stems, pronouns, the numeral *dva*, and radical *ā* stems; e. g. from *mā*: *māyā*, *mā-hyam*, *māy-i*; from *tā*: *tā-sya*, *tē-śām*, *tā-bhis*, from *dvā*: *dvā-bhyam*, *dvāyos* - from *jā* m. f. *offspring*: *jā-bhyam*, *jā-bhis*, *jā-bhyas*, *jā-su*.

a The cardinal stem in *a*, *pañca*, *nāva*, *dasa* and its compounds shift the accent to the vowel before the endings *bhis*, *bhyas*, *su*, and to the gen. ending *nām*, *aṣṭā* shifts it to all the endings and *saptā* to the gen. ending, e. g. *pañcā bhis*, *pañca-nām*, *saptā-bhis*, *saptā-nām*; *aṣṭā-bhis*, *aṣṭā-bhyas*, *aṣṭā nām*

¹ This is perhaps rather an irregular iterative in which the first member is repeated by a synonym.

² Occasionally these compounds become assimilated to the normal type by losing the accent and even the inflexion of the first member; e. g. *indrāṇi* *Indra and Agni*, *indra-vāyū* *Indra and Vān*.

β The pronoun *a* *this*, though sometimes conforming to this rule (e.g. *á-smaí*, *á-sya*, *á-bhis*), is usually treated like monosyllables not ending in *a*, e.g. *a-syá*, *a-sám*, *a-sám*.

c. When the final syllable of the stem is accented, the acute is liable to shift (except in the *a* declension) to the endings in the weak cases.

1. In monosyllabic stems (except those ending in *a*) this is the rule:¹ e.g. *dhī* *f. thought*. *dhīy-á*, *dhī-bhis*, *dhī-nám*; *bhu* *f. earth* *bhuv-ás*, *bhuv-ós*; *náu* *f. ship*. *nāv-á*, *nau-bhis*, *nau-su* (cf. *vav* σί); *dánt*, *m. tooth* *dat-á*, *dad-bhis*.¹

There are about a dozen exceptions to this rule: *go* *cow*, *dyo* *sky*, *nṛ* *man*, *stf* *s'w*, *ksam* *ear*, *tán* *succession* *rán* *son*, *van* *wood*, *vī* *m* *herl*, *vīp* *red*; *avár* *high* e.g. *gáv-á*, *gáv-am*, *gó-bhis* *dyáv-i*, *dyu-bhis*, *nár* *e*, *nṛ-bhis*, *nṛ-su* (but *nar-án* and *nṛ-pán*) *astr-bhis*, *ksam-i* *tán-á* (also *tan-á*, *rán-e*, *rám-su*, *vám* *su* (but *van-ám*), *vī* *bhis*, *vī-bhas* but *vī nám*) *O vip-as*, *sūi-as* (but *sur* *ó*, also the dative infinitives *bádhe* *to give* and *váh-e* *to mow*). The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of disyllables; these are *dru* *wood* (*dāru*, *ánū* *summi* (*sānu*) *évan* e.g. (*Gk* *κλω*), *yun* *weak stem of yuvan* *young*, e.g. *dru-na*, *anu-su*, *sūna*, *svá-bhis*, *yún-a*.

2. When the final accented syllable loses its vowel either by syncope or change to a semivowel the acute is thrown forward on a vowel ending; e.g. from *mahimán* *greatness*: *mahimná*; *agní* *fire* *agny-ós*; *dhenu* *cow*. *dhenv á*; *vadhu* *tride*. *vadhv-ái* (AV); *pitṛ* *father* *pitṛ-á*.

a. Polysyllabic stems in *i*, *u*, *ṛ* and, in the RV, usually those in *f*, throw the acute on the ending of the gen. pl. also, even though the final vowel of the stem here retains its syllabic character; e.g. *agni-nám*, *dhenu-nám*, *datṛ-nám*, *bahvī-nám* ep. 11 b a.

3. Present participles in *át* and *ánt* throw the acute forward on vowel endings in the weak cases; e.g. *tud-ánt* *striking* *tudat-á* (but *tudád-bhis*). This rule is also

¹ At the end of a compound a monosyllabic stem loses this accentuation, e.g. *su-dhī* *wise*, *sudhī-nam*.

followed by the old participles *mahānt great* and *bṛhānt lofty*; e. g. *mahat-ā* (but *mahād-bhis*).

4. In the RV. derivatives formed with accented *-āñc* throw the acute forward on vowel endings in the weak cases when the final syllable contracts to *ie* or *ūo*; e. g. *praty-āñc turned towards* *pratic-ā* (but *pratyāk-ṣu*), *anv-āñc following*: *anūc-ās*; but *prāñc forward*: *prāc-i*.¹

4. Verbal Accent.

12. *a.* The augment invariably bears the acute, if the verb is accented at all (19); e. g. impf. *ā-bhavat*; aor. *ā-bhūt*; plup. *ā-jagan*, cond. *ā-bhariṣyat*. The accentuation of the forms in which the augment is dropped (used also as injunctives) is as follows. The imperfect accents the same syllable as the present: e. g. *bharat: bhāratī*; *bhināt: bhināttī*. The pluperfect accents the root; e. g. *cākān* (3 s.), *namamas, tastāmbhat; tatānanta*; but in the 3 pl. also occur *cakṛpanta, dādhr̥ṣanta*.

The aorist is variously treated. The *s* and the *is* forms accent the root; e. g. *vām-s-i* (*van win*); *śāms-is-am*. The root aorist (including the passive form) accents the radical vowel in the sing. active, but the endings elsewhere; e. g. 3 s. *vārk* (*√vṛj*); pass. *véd-i*, 2. s. mid. *nūt-thās*. The aorists formed with *-a-* or *-sa* accent those syllables; e. g. *ruhām, vidāt; budhānta; dhuk-śā-nta*. The reduplicated aorist accents either the reduplicated syllable, e. g. *ninaśas, piparat, jjanan*; or the root, as *pīpārat, śīśnāthāt*.

b. Present System. The accent in the *a* conjugation (as in the *a* declension) remains on the same syllable throughout on the radical syllable in verbs of the first and fourth classes, on the affix in the sixth (125), e. g. *bhāvati; náhyati; tudāti*.

¹ In the other Samhitas, however, the accent is generally retained on the stem; thus the AV. forms the stem *pratīc-i* (RV. *pratic i*).

² In the *a* aorist several forms are found accenting the root; e. g. *aranta vādātān, śānat*.

The graded conjugation accents the stem in the strong forms (126), but the endings in the weak forms. In the strong forms the radical syllable is accented in the second¹ and the reduplicative syllable in the third class;² and the stem affix in the fifth, eighth, seventh, and ninth classes; e. g. *ás-ti*, *ús-a-t*, *ás-tu*; *bíbhar-ti*; *kr-ṇó-ti*, *kṛ-ṇáv-a-t*; *man-áv-a-te*; *yu-ná-j-mi*, *yu-naj-a-t*; *grh-ṇá-ti*, *grbh-ṇa-s* (2. s. sub.); but *ad-dhi*, *ad-yúr*; *bi-bhr-mási*; ³ *kṛ-ṇv-o*, *kṛ-ṇu-hi*; *van-u-yama*, *van-v-ántu*; ⁴ *yuñk-té*, *yuñk-ṣvá*; *gr-ṇi-mási*, *gr-ṇi-hi*.

c. Perfect. The strong forms (the sing. 1. 2. 3. ind. and 8. impv. act. and the whole subjunctive) accent the radical syllable, the weak forms (cp. 140) the endings; e. g. *cakára*; *jəbhar-a-t*, *vavárt-a-ti*; *mumok-tu*; but *cakr-ur*, *cakṛ-máhe*; *vavṛt-yām*; *mu-mug-dhi*. The participle accents the suffix; e. g. *cakṛ-vams*, *cakṛ-āṇa*.

d. Aorist. The injunctive is identical in accentuation (as well as form) with the unaugmented indicative (see above, 12).

e. The root aor. accents the radical syllable in the subjunctive, e. g. *kár-a-t*, *śrav-a-tas*, *gám-a-nti*, *bháj-a-te*, but the endings in the opt. and impv. (except the 3. s. act.)⁵ and the suffix in the participle; e. g. *as-yām*, *as-i máhi*; *kr-dhi*, *ga-tám*, *bhū-tá* but 3. s. *sró-tu*, *kr-avá*, *bhūt-ántu*, *budh-aná*.

¹ Eleven verbs of this class accent the root throughout *śa-śit*, *id praise*, *ir-śer-ir-ñiñon*, *is rule*, *cakṣ-śat*, *taks-śashun*, *tra-śroct*, *nims-śiss*, *vas-śicar*, *śi-śhe*, *su-śrin*, *śrth*; e. g. *śāye*, &c.

Occasionally the 2. s. impv. mid accents the root in other verbs also; e. g. *yak-śva* (✓*yaj*).

² Four verbs, *oi-śnā*, *mad-śhilat-śe*, *yu-śeparat*, *hu-śacrific*, accent the radical syllable, e. g. *juho-ta*. A few other verbs do so in isolated forms; e. g. *bíbhār-ti* (usually *bíbhar-ti*).

³ In the third class the reduplicative syllable is accented in the weak forms also if the ending begins with a vowel, e. g. *bi-bhr-ati*.

⁴ In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 8. pl. mid. is irregularly accented in *rihāté* (beside *rihāte*); *krṇv-āté*, *vṛṇv-āté*, *sprṇv-āté*, *tanv-āté*, *manv-āté*; *bhuñj-āté* (beside *bhuñj-āte*); *pun-āté*, *lin-āté*.

⁵ The radical syllable (in its strong form) is also in several instances accented in the 3. pl. act.; e. g. *kár-ta* beside *kṛ-tá*, *gáu-ta*, *gáu-tana* beside *ga-tá*, &c.

⁶ In the mid part the root is, in several instances, accented; e. g. *dyút-āna*.

β The *s* and *is* for accent the root in the subjunctive but the endings in the opt and impv e.g. *yāt sāt* (√*yā*), *bōdh is-a-t* but *bhakt s-ivā* (√*bhakt*) *dhuk s-i-māhi* (√*dhuk*), *edh is-i-vā* AV *avid-dhi*, *avis tām*¹ The *s* for accents the *i* in the 1st part but nearly always the suffix in the unusually formed middle e.g. *dāk s-ant* (√*dah*), *arca-s ānā*

γ The *a* noun accents the thematic vowel throughout the moods (as in the univocal initial imperative) and the part, e.g. *vidāt vidōyam*, *ruha tam tṛpēt gūhā mana*²

δ The *sa* for accents the suffix in the impv *dhak-sā sva* (√*dhuk*) The same accentuation would not obtain in the subjunctive and optative, but no examples of those moods exist in the paradigm occur

ε In the reduplicated *ca* the treatment of the subj and opt is uncertain because no formally formed accented examples exist but in the impv the ending is accented e.g. *ugr tām*, *didhr tā*³

ζ Future The accent in all forms of this tense remains on the suffix *syā* or *i-sva* e.g. *i-svāmī*, *kar-i-syāti*; *karisyant*.

η Secondary conjugations As all these (except the primary intensive) belong to the *a* conjugation they accent the same syllable throughout The causative (168) accents the penultimate syllable of the stem, e.g. *krōdh-aya-ti* *enrages*, the passive, the secondary intensive (172) and the denominative (175) accent the suffix *va* e.g. *pau-ya-te* *is admired*, *rerh-yā-te* *looks repeatedly*, *gopa-ya-nti* *they protect* The desiderative (169) accents the reduplicative syllable e.g. *pi-pri-sa-ti* *desire to please* The primary intensive agrees with the third conjugational class in accenting the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indic. act, e.g. *jō-havī-ti*, *jar-bhr-tēs*, but *3 pl varvit-ati*, in the mid and the reduplicative syllable is more frequently accented

¹ No accented impv forms occur in the *s* and *is* in the *sis* in the only accented medial form occurring in the impv *ya-svā tām*

² Neither the *is* nor the *sis* occurs in forms participial

³ But the root is accented, in several imperatives and participles e.g. *sāna*, *sādai m*, *khyāta*, *śāntant*, *dāśamāna*

⁴ No participial form occurs in this *is*

⁵ A certain number of unmistakable denominatives however, have the causative accent e.g. *mantrā-yati* *he chants* (*mātrā*)

than not, e. g. *té-tik-te*, less often *ne-nik-té*. In the subj. and part. the reduplicative syllable is regularly accented; e. g. *jáu-ghan-a-t*, *jáu-ghan-a-nta*; *cókit-at*, *cókit-āna*. The accentuation of the imperative¹ was probably the same as that of the present reduplicating class (12 b); but the only accented forms occurring are in the 2 s. act., as *jāgr-hi*, *carkṛ-tāt*.

5. Accent of Nominal Verb Forms.

13. *a* Tense Participles when compounded with one or more prepositions retain their original accent (while the prepositions lose theirs); e. g. *apa-gáchant* *going away*, *vi-pra-yántaḥ* *advancing*, *pary-ā-vivṛtsan* *wishing to turn round*; *apa-gácha-māna*; *apa-jaganvāms*, *apa-jagm-āná*.

a A single preposition, or the first of two not infrequently becomes separated by the interposition of one or more words or by being placed after the participle. It is then treated as independent and recovers its accent, e. g. *āpa dṛlhbāri dārlrat* *bursting strongly asunder*, *ā ca pīrā ca pathibhiś cārantam* *ascending hill and dale on his path*, *mādhv bibhrata ūpa* *bringing sweetness near*, *prā vayām uj-jihānah* *flying up to a branch*, *avasrajān ūpa* *bestowing*. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented e. g. *abhi dāksat* *burning around*, *vī vidvān*² *discriminative*, *abhi ā-cārantāḥ* *approaching*.

b. On the other hand, the past passive participle, when compounded with one or more prepositions, generally loses its accent; e. g. *ni-hita* *deposited*.³ When there are two prepositions the first remains unaccented; e. g. *sam-ā-kṛtam* *accumulated*; or the first may be separated and independently accented; e. g. *prā yāt samudrā āhitaḥ* *when dispatched forth to the ocean*.

¹ No accented form of the optative occurs.

² Probably in distinction from *vīvidvān* simple reduplicated participle of *vid* *find*.

³ Which itself is always accented on the final syllable, e. g. *ga-tā*, *pati-tā*, *ohin-nā*.

⁴ In several instances, however, it retains its accent; e. g. *nis-kṛtā* *prepared*. This is the case with prepositions that are not used independently.

c. Gerundives in *ya* (or *tya*) and *tva* accent the root : e. g. *cákṣ-ya* to be seen, *śrú-t-ya* to be heard, *carkṣ-tya* to be praised, *vák-tva* to be said ; those in *ayya*, *enya*, *aniya* accent the penultimate of the suffix ; e. g. *pan-āyya* to be admired, *ikṣ-enya* worthy to be seen, *upa-jiv-aniya* (AV.) to be subsisted on ; while those in *tavya* accent the final syllable *jan-i-tavyā* (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form ; e. g. *pari-cákṣ-ya* to be despised ; *abhy-ā-yamsénya* to be drawn near ; *ā-mantranīya* (AV.) to be addressed.

14. Infinitives are as a rule accented like ordinary cases that would be formed from the same stem.

a. Dative infinitives from stems in *i*, *ti*, *as*, *van* accent the suffix ; those in *dhyai*, the preceding thematic *a* ; and those formed from the root, the ending ; e. g. *drśáy-e* to see, *pítáy-e* to drink, *carás-e*¹ to move, *dā-ván-e*² to give, *tur-ván-e* to overcome ; *iy-á-dhyai*⁴ to go ; *drś-é* to see

a. When radical infinitives are compounded with prepositions the root is accented ; e. g. *sam-idh-e* to kindle, *abhi-pra-cákṣ-e*⁵ to see.

b. The dative infinitive from stems in *man*, the accusative and the abl. gen. from roots, and all from stems in *tu* accent the root ; e. g. *dā-man-e* to give ;⁶ *śúbh-am* to shine, *ā-séd-am* to sit down ; *ava-pád-as* to fall down ; *da-tum* to give, *gán-tos* to go, *bhár-tav-e* to bear, *gán-tav-ái*⁷ to go.

a. When compounded, infinitives from *tu* stems accent the preposition ;⁸ e. g. *sám-kar-tum* to collect ; *ni-dha-tos* to put down. *ápi-dhā-*

¹ In these the root is sometimes accented, as *cákṣ-as-e* to see.

² This infinitive also appears with independently accented prepositions ; *prá dāvāne* and *abhi prá dāvāne*.

³ The root is once accented in *dhūr-vane* to burn.

⁴ In these the root is sometimes accented : e. g. *gāma-dhyai*.

⁵ The regular accentuation of monosyllabic stems when compounded . cp. 11 c, l.

⁶ But *vid-mán-e* to know.

⁷ With a secondary accent on the final syllable . cp. above, 7.

⁸ But when the preposition is detached the infinitive retains its accent ; e. g. *prá dāśūje dātave* to present to the worshipper.

tav-e to cover up; *āpa-bhar-tavāi* ¹ *to be taken away*. When there are two prepositions the first may be separate and independently accented; e.g. *ānu prā-volhum to advance along*, *vī prā-sartave to spread*.

15. Gerunds formed with *tvī*, *tvā*, *tvāya* accent the suffix, but when they are compounded with prepositions (here always inseparable) and formed with *yā* or *tyā*, they accent the root; e.g. *bhū-tvā having become*, *ga-tvī* and *ga-tvāva having gone*; *sam-gṛhh-yā having gathered*, *upa-śrū-tya (AV.) having overcome*.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning.² The accusative neuter form is here the commonest; e.g. *dravāt quickly*, but *dravat running*; *aparām later*, but *āparam* as n. adj.; *uttarām higher*, but *uttaram* as n. adj.; adverbs in *vāt* e.g. *pratna-vāt as of old*, but the acc. n. of adjectives in *vant* do not accent the suffix. Examples of other cases are: *div-ā by day*, but *div-ā through heaven*; *aparāya for the future*, but *āparāya to the lot*; *sanāt from of old*, but *sānāt from the old*.

6. Sandhi Accent.

17. 1 When two vowels combine so as to form a long vowel or diphthong, the latter receives the Udatta, if either or both the original vowels had it; e.g. *āgāt = ā agāt*; *nudasvātha = nudasva ātha*; *kvēt = kvā it*; ³ *nāntaraḥ = nā āntaraḥ*.

2 But the contraction of *i i* is accented as *i*,⁴ the enclitic Svarita (f) having here ousted the preceding Udatta; e.g. *divīva* ⁵ — *divīva*.⁶

¹ Retaining the secondary accent on the final syllable.

² Such a shift is found in nouns to indicate either a simple change of meaning, e.g. *jyēṣṭha greatest*, but *jyēṣṭhā eldest*; or a change of category also, e.g. *gōmati rich in cows*, but *gomatī* name of a river, *rājaputrā son of a king*, but *rājaputra having sons* as *son*.

³ But when a Svarita on a final vowel is followed by an unaccented initial vowel, it of course remains, e.g. *kvēyatha kvā iyatha*.

⁴ In the RV. and AV., but not in the Taittiriya texts, which follow the general rule.

⁵ RV. and AV., but *divīva* in the Taittiriya texts.

⁶ This is the *prāsluta* or contracted Svarita of the *Prātisakhyas*.

2 When *ĩ* and *ũ* with Udātta are changed to *y* and *v*, a following unaccented vowel receives the Svarita,¹ e.g. *vy ānat - vi anaĩ*. Here the Svarita assumes the appearance of an independent accent, but the uncontracted form with the Udātta must almost invariably be pronounced in the RV.

3 When accented *a* is elided it throws back its Udātta on unaccented *e* or *o*, e.g. *sunavé śgne = sunáve agne*, *vó śvasah = vo avasah*. But when unaccented *a* is elided, it changes a preceding Udātta to Svarita e.g. *so śdhamáh - so adhamáh*.

7 Sentence Accent

1. The **vocative**, whether it be a single word or a compound expression, is accented in its first syllable only.

a It retains its accent only at the beginning of a sentence or Pada⁴ that is when having the full force of the case it occupies the most emphatic position, e.g. *agne, supayanó bhava* (*O Agni be easy of access*), *urjo napat sahasavan* (*O mightiest son of strength*). This rule also applies to doubly accented dual compounds e.g. *mitra-varuna* (*O Mitra and Varuna*). Two or more vocatives at the beginning of a sentence are all accented e.g. *adite, mitra, varuna* (*O Aditi, O Mitra, O Varuna*). Two accented vocatives are sometimes applicable to the same person, e.g. *urjo napád*,

¹ This is the *ksarpra* or *gnihvā* of the Svarita of the Pratisakhya.

² This is the *abhihitā* Svarita of the Pratisakhya.

³ Here the Svarita² has ousted the preceding Udātta.

⁴ This applies to the second as well as the first Pada of a hemistich, indicating that both originally had a mutually independent character which is obscured by the strict application of sandhi and the absence of any break in marking the accent at the internal junction of the Padas of a hemistich.

⁵ The corresponding nom. would be *urjo napat sahasava*.

⁶ The nom. is *mitrá-varunā*.

bhādraśociṣe *O son of strength, O propitiously bright one* (both addressed to Agni).¹

b. When it does not begin the sentence or Pāda, the vocative, being unemphatic, loses its accent; e. g. **upa tvā, agne dive-dive** | **dōśāvastar**² **dhiyā vayām** | **nāmo bhāranta émasi** *to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come*; **á rájāná maha itasya gopā**³ *hither (come) O ye two sovereign guardians of great order*; **ṛtēna mitrā-varuṇāv ṛtavṛdhāv ṛtasprśā** | *through Lau, O love-loving, love-cherishing Mitra and Varuna*; **yád indra brahmaṇaspate**⁴ **abhidrohām cārāmasi** | *if, O Indra O Brahmanaspate we commit an offence.*

19 The verb is differently accented according to the nature of the sentence.

A. The finite verb in a principal sentence is unaccented; e. g. **agnim iḥe puróhitam** *I praise Agni the domestic priest.*

This general rule is subject to the following restrictions:

a. A sentence being regarded as capable of having only one verb, all other verbs syntactically connected with the subject of the first are accented as beginning new sentences,⁵ e. g. **tēsam pōhi, śrūdhī havam di na** *of them, hear our call*; **taraṇir a; jayati, kṣéti, pūsyati** *the energetic man conquers, rules thence; jahi prajāṃ nayasva ca* *slay the progeny and bring (it) hither.*

b. The verb is accented if it begins the sentence or if,

¹ Here the **so** and **vu** is accented as in opposition whereas if it were used attributively it would be unaccented as in **hotar yavistha sukrato** *O young, son of merit*.

² Accented because the first word of the Pāda.

³ This might represent two vocatives addressed to the same persons, then accented form would then be **rājāna, maha itasya gopa**.

⁴ Here the rule that the whole of the compound voc. must be unaccented overrides the rule that the first word of the Pāda must be accented, i.e. here **ṛtavṛdhāv**.

⁵ An example of two independent unaccented vocatives.

⁶ A subject or object coming between two such verbs is generally counted to the first.

though not beginning the sentence, it coincides with the beginning of a Pāda; e.g. *śāye vavriś, cārati jihvāyādān | rerihyāte yuvatīm viśpātih sām* the *coming* lies (there); *he* (Agni) *moves eating with his tongue; he kisses the maiden, being the lord of the house, āthā to āntamānām | vidyāma sumatīnam* then may we experience thy highest favours.

c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented; e.g. *āgno, juṣāsya no havih* O Agni enjoy our sacrifice. Thus the sentence *indra, jiva; surya, jiva; devā, jivata* O Indra, live; O Surya, live. O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences though syntactically outside them.

d. Sometimes the verb when emphatic though not beginning the sentence, is accented if followed by the particles *id* or *canā*, e.g. *adha sma no maghavañ carkṛtād* it then be mindful of us, bountiful one; *nā devā bhasāthaś canā* (him) O gods, ye two never consume.

B. The verb of a subordinate clause (introduced by the relative *yā* and its derivatives, or containing the particles *ca* and *cēd* if; *nēd* lest, *hi* for, *kuvid* whether) is always accented; e.g. *yām yajñām paribhur āsi* what offering thou protectest; *gṛhan gacha gṛhapatni yātha, asah* go to the house that thou mayest be the lady of the house *indraś ca mṛlāyāti no, na nah paścād agham naśat* it Indra be malicious to us, no evil will hereafter reach us; *tvam hi balada āsi* for thou art a giver of strength. The relative may govern two verbs; e.g. *yōna surya jyōtiṣa badhase tāmo, jagac ca viśvām ndiyarṣi bhanunā* the light with which thou, O Sun, drivest away the darkness, and arousest all the world with thy beam.

The rule is subject to the extension that principal clauses in form may be accented as subordinate in sense under the following conditions:

α The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented, e.g. *sām āśvaparnāś cāranti no náro, asmākam indra rathino jayantu* *when our men winged with steeds come together, may our car fighters, Indra, win victory*

β The first of two antithetical clauses is frequently accented¹ especially when the antithesis is clearly indicated by corresponding words like *anyá-anyá, éka éka, ca-ca, va-va*, e.g. *prá-pra-anyé yánti, páry anyá evate* *wh. he come qd on other sit down*, *sām ca-udhāsava agne, prá ca boudhaya-onam* *be l. be k. n. led, Agni, and tak n this mar. s. l. n. led l. e* When the verb of (tw) such clauses is the same, it usually appears (accented in the first only) e.g. *dvipāc ca sárvam no ráksa cātuspad yāc ca nah svām* *protect both e ev. bines of ours and whatever quadruped you see*

γ The verb of the second clause is accented if it is a 1 pers. subjunctive or 2 pers. imperative² with a final meaning, and the verb of the first clause is a 2 pers. impv. of ā+1, *gam*, or *ya go*, e.g. *éta, dhiyam krnávama* *ye u. will offer y. a. j.*, *túyam á gahi, kánvo su m. sáśā piba* *ye me quick ly b. n. l. e. k. n. is driv. th. fly* In B the verb of the first clause is an impv. of either ā+1 or *prá+1* e.g. *óni-udáni pátava* SB *ye u. will no. fly th. l.* *prota tád esyāmo yātra-imām ávura vibhájante* *ye u. q. d. th. h. n. l. e. A. u. r. as d. u. l. ing th. s. earth* SB The second verb is, however, in similar passages not infrequently left unaccented in B.

Verbal Prepositions

20 A In principal clauses the preposition, which is detached and usually precedes but sometimes follows the verb, is accented, e.g. *a gamat may he come*; *gavam ápa vrajam vrdhi* *uncl. the stall of the kine*, *jayema sām yudhi spárdhah* *ye u. will conquer our adversaries in fight* *gámad vájebhir a sa nah mau he come to us with booty*

α When there are two prepositions, both are independent and accented e.g. *upa pra yahi come forth* *pari spaśo ni sedire* *the spies have sat down around*, *ágne vi páya brhata abhi raya* *O Agni, look forth towards (us) with ample wealth*

¹ This accentuation is more strictly applied in B than in V and among the Samhitas least strictly in the RV.

In B the accented verb is either a subjunctive or a future.

α. When *ā* is immediately preceded by another preposition not ending in *i*, it alone is accented both prepositions being compounded with the verb; e. g. *gam-ā-kṛnomi jīvāse thou fillest (them) to live, but praty ā tanusva dhan (thy bow) against (them)*

β. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e. g. *yād . . . niṣidathah when ye two sit down*. It is, however, often separated by other words from the verb, when it commonly commences the *l'ada*, or much less frequently follows the verb, e. g. *vī yó mamé rájasī who measured out the two expanses; yás tastambha sahasa vi jmo ántān who with might propped earth's ends asunder*. Occasionally the preposition is detached and accented even immediately before the verb; e. g. *yá ahutiṃ pari véda namobhiḥ who fully knows the offering with devotion*.

γ. When there are two prepositions, either both are compounded and unaccented or the first only is detached and accented; e. g. *yuyam hi devīḥ pari pra-yathá for ye, O goddesses, proceed around; yatra abhi sam-návamaho where it to (him) together shout; sam yān a-yanti dhenāvah to whom the cows come together*

α. Very rarely both prepositions are detached and accented e. g. *prá yā atová . . . upa gribhir itte when the prayer lauds him with songs*

VEDIC INDEX

This index contains all Sanskrit words and affixes occurring in the grammar except the verbs in Appendix I which can be found at once owing to their alphabetical order. Inflected words occurring in examples of Sandhi of nominal derivation (Chapter VI) or of Syntax, as well as in Appendices II and III, are excluded.

The figures refer to paragraphs unless pages are specified.

ABBREVIATIONS

A = adjective a = active ad = adverb adv = adverbial co = correlative
 Bv, Bahuvrīhi cl = compound conj = conjunction cond = conditional
 conj, conjugation cl = clitic pv = comparative cs = causative
 dec = declension dm = demonstrative dn = denominative
 der, derivative derivation ls, locative concl = conclusive
 Dv, Dvandva fin = infinitive ft, future gen, gerund ij, interjection
 indec, indeclinable inf, infinitive inj, injunctive int, intensive
 inter, interrogative ipv, imperative irr, irregularities itv, iterative
 mid = middle N = numeral n = neuter neg, negative nm, numeral
 ncr = nominal ol = ordinal par = paradigm pl, particle
 per = periphrastic pf, perfect ppt, pluperfect pos, possessive
 pp, past passive participle pr, present pri, primary pin, pronoun
 pin = personal pip, preposition pos, positional per = person
 personal ps, passive pt, participle red, reduplication
 reduplicated ref, reflexive rel, relative rl, root sb, subjunctive
 sec = secondary sf, suffix spv, superlative synt, syntactical
 T = Tatpuruṣa v, vocative vl, verb verbal w, with

A, vowel pronunciation of, 1, 11, 1, initial, dropped, 5 c 170 a elided, 4, 2 b lengthened, 162, 1 c, 166 b, 1, 11, 1, 170 A 1 thematic, 140, 6, 141, 145 5 6, 147, 149, change to i, 175 A 1, dropped, 175 A 2, to be restored after e and o p 437 a 7

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 a- = an-, privative 1 cl in Bv cds p 450, 10 c a, in Karma dhūyas, p 450 f.n. 2, p. 456, 10 d 1 a

- a, sf. of 1st conj., 125; pri. nom. sf., 182, 1 b; sec. nom. sf., 192, 2, radical nom. stems in, 97, 3, der. nom. stems in, 97.
amā, attain, pf., 139, 6; 140, 3, 5; it. acc. inj., 148, 3, op., 148, 1, pre., 148, 4 a.
aktubhis, inst. adv. *by night*, 176, 3.
akton, gen. adv. *to night*, 176, 6; 202 D 3 a.
āks, cp., 80.
ākṣi, n. acc., 99, 1.
akṣkhalī-kṛ, *crush*, 181 d.
agratis, adv. *before*, w. g. n., 202 D.
agram, adv. *before*, 178, 2.
agrū, f. *maul*, 100, II a.
āgre, loc. adv. *in front*, 178, 7.
āgreṇa, adv. *in front*, 178, 5; w. acc., 197 c β.
agṛā, pri. *rest*, 180.
āgras, m. a proper name, 93, 2 a.
āha, prep. *from*, w. acc., 176, 1, 197 B c.
ā, m. *day*, 18, 3 a.
-aj, stems in 79, 3.
ajavāyah, m. pl. *goats in sheep*, 186 A 2; accentuation of p. 187, c.
ājṣas, a *pus* *rib*, 3, 2 a.
-āho, *only*, adjective in 13, 1; continuation p. 159, 1.
ājī, *again*, pri., 134 D 1, 1 f., 139, 6, 140, 1 3 b.
ānyams, cp. of *apā*, 1 a, 103, 2 a.
ātathā, a *not* *even* *yet*, 97, 2 a.
ātas, adv. *here*, 179, 2.
ātī, prep. *before*, w. acc., 176, 1; 197 B c.
atṛagati, f. a *mother*, p. 141 f. n. 6.
atṛasvārī, f. a *metric*, p. 141, 10 a.
atyaśī, f. a *metric*, p. 145, 10 b.
ātra, adv. *here*, 179, 3, - *there*, 180.
ātha, adv. *then*, 179, 1; synt. use of 180.
Atharvaveda, how *accented*, p. 449.
āho, adv. *now* or synt. use of, 180.
-ad, stems in, 77, 3 c.
adant, pr. pt. *eating*, 85 (par.).
adas, dem. pron. *that*, 112; adv. *there*, 178, 2 a.
addhā, adv. *truly*, 179, 1.
ādṛāk, *has seen*, s. acc. of *drś*, p. 161, f. n. 1.
adribhīd, Tp. ed. *mountain clearing*, 77, 3 a.
adha, adv. *then*, 179, 1, synt. use of, 180.
adhās, adv. *below*, 179, 1; prp., w. acc., abl., gen., 177, 1 3.
adhāstat, adv. *below*, 179, 2.
ādhi, prp. *upon*, w. loc. abl., 176, 2.
adhvan, m. *road*, 90.
an, *break*, pr., 134 A 3 a, p. 143.
-an, pri. nom. sf., 182, 1 b; stems in, 90, 1; nr. stems in, 91, influence of stems in, p. 58, f. n. 15.
-ane, pri. nom. f., 182, 1 b.
anākṣ, a *cup*, 80.
anādivah, m., 81, 96, 46, 2.
anuvān, a *rest*, 90, 3.
anā, adv. *now*, 178, 3 c.
-ana pri. nom. suffix, 182, 1 a.
anagas, 1 s. b. s., 83, 2 a.
-am, pri. nom. sf., 182, 1 b.
-anīya, adv. *so*, 162, 162, 6, 209, 6.
anu, prep. *after*, w. acc., 176, 1, 197 B c.
anudatta, m. *on* *p* *l* *a* *ch*, p. 148, 1, how marked, p. 149, 2; p. 450, 3, 4.
anunasika, m. *nasal*, 10 f., 15, 2 f.
anustubh, f. a *metric*, p. 138, f. n. 2; p. 139, 3 b; later form of, p. 439, 3 b a.
anuvāra, m. *pre* *nasal*, 3 f., 10 f., 15, 2 f., 29 b; 39; 40 a; 40, 2, 12; p. 53, f. n. 1, 2, 6, 49 b; 66 A; 67; for n., p. 163, f. n. 2; 144, 1.
-ant, stems in, 85, sf. of pr. pt. act., 156.
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antarā, adv. prp. *between*, w. acc., 177, 1, 197 B c.

antareṇa, adv. *between*, w
acc., 197 B c β

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antikā, a. *near*, spv and spv of
103, 2 b.

antikaṇ, adv. *near*, w gen.,
202 D

anyā, pin. a *other* par., 120 c

anyātra, adv. *elsewhere*, 179 c

anyātha, adv. *otherwise*, 179, 1

anyedyuṣ, adv. *next day*, 149 c

anyo 'nyā, v. *see* *other* *concord*
of, p. 290 2 β

anvañc, *for* *acc.* 3 c

āp, f. *water* 78, 1, 78, 1 c, 78, 1

apara, a. *lower*, 120 c 1.

aparāya, du. adv. *in* *the* *middle*,
178, 1

aparivā, loc. pl. *in* *the* *middle*,
178, 7.

apara, n. *water*, 80, 2 c 1

apās, a. *water* 80, 2 c 1

apāñc, c. *for* *acc.* 3 c

āpā pip. *q.* w *acc.* 1 c 1

apara, c. *for* *acc.* 3 c

apara, f. *water*, 83, 2 c

abhi, pip. *in* *the* *middle*, w *acc.*, 1 c 1

abhiṣ, adv. *in* *the* *middle*, 2 c 1

w *acc.* 177, 1 197 B

abhiṣṭha svarita, *in* *the* *middle* *v.*

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f. n. 1

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mīdhvāms, a. *humble*, 157 b.
mīmāṃsitā, pp. of des. of *man*, *think*, 160, 3, f. n. 2.
mīlhaṣṭama, spv. *most gracious*, 103, 1 b.
muc, *release*, pr. stem, 138 C 1; a. opt., 143, 4; it. no., 148, 1 a; pic., 148, 4 d.
mūd, f. *joy*, 77, 3 a.
mur, m. *the eye*, 82, f. n. 6.
murdhān, m. *head*, 90.

1. *mr*, *die*, rt. ao. inj, 14b, 3; ps 154 d.
2. *mr*, *crush*, pr. stem, 131 k 4 a.
- mre*, *inspire*, s ao. op, 118, 4.
- mro*, f. *insury*, 79, 1.
- mrj*, *wipe*, pr. stem, 131, 1 b; sa ao., 141 a
- mfd*, f. *clay*, 77, 3 a.
- mfdh*, f. *confut*, 77, 4.
- mrā*, *touch*, sa ao., 141 a.
- mrā*, *neglect*, rt. ao. inj, 148, 3.
- mrasmrā-kr*, (*crash*), 131 d.
- me*, incl. prn. dat. gen. s. of *ahām*, 109 a; p. 452, 8 A a
- médha*, m. *sacrifice*, accent of, in ed., p. 451, 10.
- medhās*, n. *wisdom*, 83, 2 a a.
- Maṭṭrāyaṇi** *Sambhita*, accentuation of, p. 150, 3
- mna*, vel. nom. suffix, 182, 2.
- myaks*, *be situated*, it. ao., 113, 1 d.

Y, interposed in ps a. a., 155; in ea., 165; in i., 1.

yá, tel. prn. *who*, 114 par. .

-*ya*, adv. sf., 162; 209, 1; gd. sf., 210; den. sf., 175 s. e. nom. f., 18^o, 2

yamēnya, ao. adv. *to be guided*, 162, 3.

yakā, tel. prn. *who*, 111 l; 115 a.

yákrī, n. *urea*, 77, 1.

yaj, *sacrifice*, pr. stem, 135, 1; pl., 137, 2 c; sa ao., 141 a; s ao., 144, 5; root ao., 148, 5; pl. ft., 151 b 2.

yajivāms, pf. pt. act. of *yaj*, *sacrifice*, 89 a

yājīṣṭha, spv. *sacrifice* be, 103, 2

yājīyams, cpv. *sacrificing* betw., 103, 2

yajñamī, a. *leading the sacrifice*, 100, 1 a.

yajñapriya, a. *sacrifice loving*, 100, 1 a.

yat, *stretch*, pf., 137, 2 a

yatama, prn. a. *who (of many)*, 117 b 120 a.

yatarā, prn. a. *who (of two)*, 117 l; 120 a.

yāti, nm. der. *as many*, 118 a

yātkāma, a. *desiring what*, 114 a.

yātkārīn, a. *doing what*, 114 a.

yātra, adv., synt. use, 180; 215 (p. 353; w. op., 216 (p. 366).

yāthā, adv. as, 111 a; 179, 1; loss of accent, p. 453, 8 B a; ej. in order that, 180, 216 (p. 365); as, so that, 215 (p. 353).

yād, prn. *what*, 114; *when*, so that, w. sb., 215 (p. 357); *when*, 175, 2 a; *when*, cf., 180; cf. w. op., 216 (p. 363 γ 1; p. 365 e), in order that, 216 (p. 361 a); that, w. op., p. 364 β, w. cond. 216 (p. 368)

yadā, adv. *when*, 179, 3, ej., 180; w. sb., 215 (p. 359 4; as soon as, w. op., 216 (p. 366, 1 β.

yādī, ej. *if*, *when*, 180; cf. w. sb., 215 (p. 359, 5; cf. w. op., 216 (p. 364

yadīvatya, a. *as if* *what* *doing*, 114 a

-*yaut*, prn. sf. expressing quantity, 118 b.

yam, s'at h. pr. stem, 133 A 2, 185, 1; pf., 137, 2 a; 139, 2; gd., 167, s ao., 144, 5; root ao. ipv., 148, 5

yārhi, adv. *when*, w. op., 216 (p. 366, 1 γ)

yāvīṣṭha, spv. *you must*, 103, 2 a.

yasas, n. *glory*, 83, 2 a

yā, low grade of, 4 a.

ya, ge. sig. against, 146.

-*ya*, gd. sf., 164; how added, 161, 1.

-*yams*, cpv. sf., 103, 2 a; stems in, 98.

yād, adv. *as far as*, 178, 5; ej., 180; c) *long as*, w. sb., 215 (p. 359, 6), in so far as, first member of synt. ed., 189 B a.

yadrā, prn. ed. *what like*, 114 a; 117.

yadrā, prn. ed. *what like*, 117, 1 n. 4.

yāvat, ej. *as long as*, 180.

yavant, prn. der. *as great*, 118 a.

1. *yu*, *unite*, pr. stem, 184, 1 a.

2. *yu*, *separate*, 138 A 2; 134 B 3 a.

-*yu*, pr. noun sf., 182, 1 b; stems in, 98 a.

yuj, *join*, pr. system, 132 (pp. 136-7); root ao. ipv., 148, 5; ft., 151 a.

yūj, m. *companion*, 79, 3 a.

yudh, *fight*, root ao. ipv., 148, 5; d- pr. pt., 85.

yúdh, f. *fight*, 77, 4.

yuva-, prs. prn. *you two*, 109 b.

yuvati, f. *young*, 95 c.

yúvan, m. *youth*, 90 a; 91, 4: f. of, 95 c; cpv. of, 103, 2 a; accentuation of, p. 154, c 1.

yuvām, prn. *ye two*, 109.

yuvayū, a. *desiring you two*, 109 b.

yuvāvant, prn. der. *devoted to you two*, 118 c.

yusma-, prn. *you* (as first member of a cl.), 109 b.

yusmayānt, prn. der. *desiring you*, 109 b.

yusmāka, poss. prn. *your*, 116 b.

yusmākam, prn. (t. pl.) of *you*, 116 b.

yusmāvant, prn. der. *belonging to you*, 118 c.

yñām, prs. prn. *ye*, 109.

yeyajamāhā, synt. ed., 149 B b.

yodhānā, pr. pt. of *yudh*, *fight*, 158 a.

yógan, f. *woman*, 90.

yós, n. *welfare*, 83, 1.

R, original final, 46, f. n. 1; 49 d; before r, 47; two r sounds in same syllable avoided, 89, f. n. 4; r inserted in conj., 134, 1 c; stems in, 82.

ra, low grade of, 1 a (p. 4).

-ra, pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2.

raksās, m. *demon*, 88, 2 a.

raghadrú, ed. a. *running swiftly*, 98 d.

raghuyá, inst. adv. *rapidly*, 178, 3 a.

ratnadhātama, spv. *best bestower of treasure*, 103, 1.

rāthaspātī, m. *lord of the car*, 187 (p. 278, f. n. 3).

rathī, m. f. *charioteer*, 100, I a (p. 86; 87, par.).

rathītama, spv. *best charioteer*, 103, 1.

rān, m. *joy*, 77, 5; accentuation of, p. 458, c 1.

-ran, 3. pl. ending in ppf., 140, 6; in root ao., 148, 1; 148, 1 h.

randh, *make subject*, a ao., 147 b.

rabh, *grasp*, pf., 137, 2 a.

rābhiyāms, cbv. *more violent*, 103, 2 a.

rañ, *noice*, red. ao. sb., 149, 2, inj., 149, 3; sig. ao., 146.

-ram, 3. pl. mid. ending in ppf., 140 b (p. 158, f. n. 1); in root ao., 148, 1; 148, 1 h.

rayintama, spv. a. *very rich*, 103, 1 a.

rarivāna, red. pf. pt. of rā, 89 a.

raśmán, m. *ren*, 90, 2.

rā, low grade of, 4 a; 5 b a.

rā, g v. pr. stem, 134 B 1 a; 134 B 3 β, s ao. op., 143, 4, ipv., 143, 5; root ao. ipv., 148, 5.

rāj, m. *king*, 79, 3 a.

rājan, m. *king*, 90.

rātri, f. *night*, as final member of eds., 186 (p. 269, f. n. 2; 189 A (p. 279), f. n. 3).

rādh, *succed*, s ao., 144, 2; red. ao. sb., 149, 2; red. ao. inj., 144, 3.

rāstrānām, (t. pl.), 65 (p. 43), f. n. 1.

rāstrī, m. *rules*, 100, I b.

-ri, tri. nom. sf., 182, 1 b.

ric, *late*, s ao., 144, 5; root inj., 148, 3; red. pf. pt., 157

rip, f. *decent*, 78, 1.

ris, *hurt*, red. ao. op., 149, 1.

riś, f. *murder*, 86.

rihānt, (pt.) a. *weak*, 85 a.

ri, cry, pr. stem, 134 p. 14; f. n. 1.

-ru, pri. nom. sf., 182, 1 b.

-ruk, N. or -ruh, a. *mounting*, 81 a.

ruc, *shine*, red. pf. pt., 157 b a.

rúo, f. *lustre*, 79, 1.

ruj, *break*, root ao. inj., 148, 3.

rud, *weep*, pr. stem, 134 A 3 a.

rudh, *obstruct*, s ao., 144, 5.

rúp, f. *earth*, 78, 1.

rúśant, (pt.) a. *brilliant*, 85 a.

ruh, ascend, *as* no., 141 *a*; 168 irr. 2, *f. n. 1*.
rūh, *f. sprout*, 81
rūpām, acc. adv. *in form*, 178, 2.
-re, 3. pl. mid. ending, pr., 184 C 4 *γ*; pf., 136 *a*, *f. n. 1*.
rāi, *m. f. wealth*, 102; 102. 1 (par.).

-La, sec. nom. suffix, 182, 2.
lakamf, *f. mark*, 100, 1 *a* (p. 88).
lāghiyāms, cpv. *lighter*, 103, 2 *a*.
lāghu, *a. light*, cpv. of, 103, 2 *a*.
labh, *take*, pf., 137, 2 *a*.
lip, smear, pr. stem, 133 C 1.
lup, break, pr. stem, 133 C 1.

Va, low grade of, 4 *a*.

-va, pri. nom. sf., 182, 1 *b*; adv sf., 179, 1.

vaghāt, *m. sacrificer*, 85 *b*

vac, speak, pr. stem, 135, 4; pf., 137, 2 *c*; 138, 8; red. ao. irr., 149 *a* 2, op., 149, 4, ipv., 149, 5 ps., 154, 6; ps. ao., 155.

vañs, more crookedly, *ps*, 154, 5.

vanij, *m. trader*, 79, 3 *b*.

-vat, sec. nom. sf., 182, 2; stems in, 77, 1; adv. sf., like, 179, 1; advs. in, 197 A 5 *b γ* (p. 301).

vad, speak, pr. stem, 135, 4; pf., 137, 2 *c*; ps., 154, 6.

vādhar, *n. weapon*, 101, 1.

van, win, pr. stem, 134 C 4 *a*;

135, 4; pf., 137, 2 *b*, 139, 2; *s* ao. op., 143, 4; *s* ao., 144, 3,

si₂ ao., 146; root ao. ipv., 148, 5;

ds., 171 (p. 200), par.

vān, *n. (?) road*, 77, 5; accent, p. 158 *c* 1.

-van, pri. nom. sf., 182, 1 *b*; nouns in, 90, 1, 2; fem. of, 90 (p. 59, *f. n. 2*); 95 *c*; sec. nom. sf., 182, 2; *v. in*, 94, *f. n. 4*.

vanād, *f. longeng*, 77, 3 *b*.

vanarād, *a. sitting in the wind*, 49 *d*.

-vant, sec. nom. sf., 182, 2; stems in, 86, pf. pt. act. in, 161; 205, 1 *a*.

vap, stren, pr. stem, 135, 4; pf., 137, 2 *c*

vāpustara, cpv. *more wonderful*, 103, 1.

vāpus, *n. beauty*, 83, 2 *c*.

vam, *tomt*, pr. stem, 134 A 3 *a*.

-vam, adv. suffix, 179, 1.

vayām, pra. pin. *uv*, 109.

vāyas, *n. mavour*, 83, 2 *a a*.

vāra, *a. choice*, spv. of, 103, 2 *a*.

vārāya, dat. adv. *according to wish*, 178, 4.

varimān, *m. width*, 90, 3

vārisiṭha, spv. *most excellent*, 103, 2 *a*; *uider*, 103, 2 *a*.

vāriyāms, cpv. *uider*, 103, 2 *a*

varjivāms, pf. pt. act. of *vri*, *tuist*, 157 *b*.

vārṣiṭha, spv. *highest*, 103, 2 *b*

vārṣiyāms, cpv. *higher*, 103, 2 *b*.

vāraman, *n. height*, 103, 2 *b*, *f. n. 5*

vāś, desire, pr. stem, 134 A 2 *a*.

1 *vas*, *shrell*, pf., 137, 2 *c*; *s* ao., 144, 1; *s* ao., 144, 2; red. pf. pt., 157 *a*.

2 *vas*, wear, pr. stem, 134 A 3 *b*; 135, 4; pf., 139, 2, *cs* it 151 *a a*

3. *vas*, shine, pr. stem, 133 C 2; *s* ao., 144, 1; *s* ao., 144, 5; root ao., 148, 1 *d*.

vās, *m. (?) abcde*, 83, 1.

vas, encl. pra. pin. A.D.G. pl. *yon*, 109 *a*; p. 452, 8 A *a*.

-vas, *v. in*, 86; 89; 90, 3, 94, 3, *f. n. 3*.

vāsiṭha, spv. *best*, 103, 2 *a*

vāsu, *n. wealth*, 96 *a*; spv. of, *best*, 103, 2 *a*.

vasuvān, *a. bestowing wealth*, 90, 3.

vāstos, pen. adv. *in the morning*, 178, 6; 202 D 3 *a*.

vāsyāms, cpv. *better*, 103, 2 *a*.

vah, carry, pr. stem, 135, 4; pf., 137, 2 *c*; *s* ao., 144, 2; 144, 5; root ao. ipv., 148, 5; ps., 154, 6; ps. sh., 154 *b*; ps. ao., 155 *a* 1.

vahāt, *f. stream*, 85 *b*.

vā, low grade of, 5 *b a*.

vā, *weave*, pr. stem, 133 B 1.

vā, encl. cj. *or*, 180; p. 452, 8 A *b*.

-vāms, sf. of red. pf. pt., 157; pf. pt. in, 89 (par.).

vāc, *f. speech*, 79, 1.
-vāc, *inf. to speak*, 167 a (p. 191).
Vājasaneyi Samhitā, how accented, p. 449.
-vāt, *N. sing. of -vah, carrying*, 81 a.
vātikṛta, *n. a disease*, 184 d a.
vām, *pis pin du. us tu*, 109 p. 152, 8 A a.
vām, *encl. pis pin*, A D G du. *you tu*, 109 a.
vār, *m. protector*, 82, f. n. 6.
vār, *u. dater*, 82, f. n. 7.
varkaryā, *a. producing water*, 49 d.
vāvá, *pcl. certainly*, 180.
vaś, *bellon*, red. ao., 149, 1.
vi, *m. bud*, 99, 3 a, accent, p. 458, 1.
vimpāsti, *num. twenty*, 104, 106 1 (par.).
vic, *suff. 1st. pt. pt.*, 157 b a.
viḥ, *triple root so. inj.*, 148, 3.
viḥ, *f. 1st. slake*, 79, 3 a.
vitārām, *adv. more widely*, 174, 2.
1. vid, *know*, *unred. pl.*, 139, 3, ao. ps., 155.
2. vid, *find*, *pi. stem*, 138 C 1, 184 A 4 ca, a ao., 147, 1 (par.). a ao. op., 147, 4 (par.).
vid, *f. knowledge*, 77, 3 a.
vidāna, and *vidānā*, *pr. pt. mid. of vid*, *find*, 158 a.
viduṣṭara, *cpv. user*, 108, 1 b.
vidvāms, *pf. pt. knowing*, 157 b.
vidharti, *a. melting out*, 101, 2 b.
-vidhe, *inf. to pierce*, 167 a (p. 191).
-vin, *sec. nom. sf.*, 182, 2; stems in, 87.
vina, *pp. without*, w. acc. 197 c a (p. 308).
vīp, *f. root*, 78, 1, accent, p. 458, 1.
vipāś, *f. a river*, 68 b, f. n. 3; 79, 4.
viprus, *f. drop*, 80.
vibhāvas, *v. radiant*, 90, 3.
vibhū, *a. eminent*, 100, 11 b.
vibhvan, *a. far-reaching*, 90, 1 a.
virāj, *f. stanza of three verses*, p. 441, 5 a.
vivivāms, *red. pf. pt. of viś*, *enter*, 89 a; 157 a.

vis, *f. settlement*, 68 b, f. n. 3; 79, 4 (par.).
viśvāms, *unred. pf. pt. of viś*, *enter*, 157 b.
viśvāśe, *itv. cd. in every house*, 189 C a.
viśpāti, *m. lord of the house*, 49 a.
viśva, *prn. a. all*, 120 b (par.); accent in cda., p. 454, 10.
visvātra, *adv. everywhere*, 179, 3.
viśvāthā, *adv. in every way*, 179, 1.
visvadānim, *adv. always*, 179, 3 β.
visvādhā, *adv. in every way*, 179, 1.
viśvādhā, *adv. always*, 179, 1.
viśāp, *f. summit*, 78, 1.
viśvaṇo, *a. all-pervading*, 93 a.
visarjanīya, *m. spunt*, 3 g; 11; 15; 27. 31; 32; 37; 43; 48, 3, f. n. 4; 44; 48; 49 c; 76; sandhi of final, 43; 44; sometimes becomes a before gutturals and labials, 43, 2 a; dropped, 43, 3 a, 45, 1; 45, 2 a; 48; changed to r, 44; 46.
vispāś, *m. spy*, 79, 4.
vī, *m. receiver*, 100, 1 a.
virā, *m. hero*, accent of, in compounds, p. 454, 10.
1. vr, *cover*, *pr. stem*, 184 C 3, root ao., 148, 1 d, inj., 148, 3, pp., 148, 5, pt., 148, 6, red. ao., 149, 1; es. ft., 151 a a.
2. vr, *choose*, root ao. inj., 148, 3.
vrj, *trust*, sa ao., 141 a; root ao., 148, 1 d, op., 148, 4.
vrt, *turn*, ft., 151 a; red. pf. pt., 157.
vṛt, *f. host*, 77, 1.
vṛtrātara, *cpv. a worse Vṛta*, 103, 1.
vṛtrahān, *a. Vṛta-slaying*, 92.
vṛddhā, *pp. grown up*, *cpv. of*, 103, 2 b.
vṛddhi, *f. strong grade of vowels*, 5 a; 5 a a; 17, 17 a; 19 b; 22; 23 (f. Guna); 128 b; in pr. stem, 184, 1 a (irr.); in pf. stem, 136, 2, 8; in s ao., 143, 1; in is ao., 145, 1; in ao. ps., 155; in gdv., 162, 1 b; 168, 1 c.
vr̥dh, *grv. red. ao.*, 149, 1.
vṛdh, *f. prosperity*, 77, 4; a. *strengthening*, 77, 4.

vr̥ṣaṇasvā, Bv. ed. *having stallions as steeds*, 52 a.

vr̥ṣan, m. *bull*, 90.

vr̥ṣāntama, spv. *most manly*, 103, 1 a.

vedī, f. *altar*, loc. of, 98 p. 81, f n. 6.

vedhas, m. *ordained*, 83, 2 a a.

vehat, f. *barren cow*, 85 b.

vāi, emphasizing pcl. *mailed*, 150.

vaitāliya, n. a *mettle*, p. 136, 1 n. 2.

volhave, dat. inf. *to carry*, 167. 1 b 4.

vyac, *extend*, pr. stem, 134 B 2, 135, 1.

vyadh, *pierce*, pi. stem, 133 B 1.

vya, *envelope*, pi. stem, 133 B 1, a ao., 147 a 1.

vyāṭta, *mixed*, pp. of *vi-a-da*, 160, 2 c.

vr̥aso, cat. pr. stem, 133 C 2.

-vr̥aska, a. *cutting*, 133 C 2, f. n. 2.

vr̥ā, f. *troop*, 97, 2.

vr̥ādhantama, spv. *being n. t. might y*, 103, 1 b.

vr̥iś, f. *finger*, 79, 4.

ś, stems in, 79, 4.

-sa, see *nom. suffix*, 102, 2.

sams, *praise*, ps., 151 5.

sak, *be able*, pf., 137 2 a, root av. ipv., 148, 5.

sakrt, n. *excrement*, 77, 1.

sakvari, f. a *lactie*, p. 140 d, p. 141, f n. 6.

saci, f. *night*, 100, 1 b.

śatākratu, a. *having a hundred power*, 98 p. 82, f. n. 6.

śatatainā, ord. *hundredth*, 107.

śatādāvan, a. *giving a hundredfold*, 90.

Śatapatha Brahmana, accentuation of, p. 448, 1; p. 451, 5.

śatām, num. *a hundred*, 104; 106 d (par.), concord of, 194 B 1 b.

śataśā, adv. *by hundreds*, 179, 1.

śatruha, a. *slaying enemies*, 97, 3.

śānais, adv. *slightly*, 178, 3 b.

śap, *cure*, pl., 137, 2 a.

śām, n. *happiness*, 75, 3.

śāyāna, pr. pt. mid. of *śī*, *lie*, 158 a.

śayutrā, adv. *on a couch*, 179, 3.

śarād, f. *autumn*, 77, 3 b.

śāl, v. *clap*, 181.

śāśayāna, pl. pt. mid. of *śī*, *lie*, 159 a.

śāśiyāma, epv. *more frequent*, 103, 2 a.

śāśvatiāna, spv. *most constant*, 103, 1.

śāśvadhā, adv. *again and again*, 179, 1.

śāśvant, a. *constant*, 103, 2 a.

-śav, adv. *śī* w. distributive sense, 179, 1.

śa, *sharpen*, pr. stem, 134 B 1 a, 134 B 3 a.

śas, *order*, pi. stem, 134 A 4 a, a ao., 147 a 1.

śās, m. *ruler*, 83, 1.

śāsat, pr. pt. *instruct*, 5 b 1, 156 a.

śiras, n. *head*, 90, 1 a.

śiśā, pp. of *śās*, *order*, 160, 2 b.

śikṣanāśā, a. *hearing much*, 189 A 21.

śī, *lie*, pi. stem, 131, 1 c, 131 A 4 a, pf., 139, 7 f. n. 1.

śirsan, n. *head*, 90, 1 a.

śuc, *shine*, red. pf. pt., 157 b a, red. ao. inj., 149, 3.

śue, f. *flame*, 79, 1.

śuci, a. *light*, 9 c, par.

śubh, *shine*, pr. stem, 133 C 1, root av. pt., 148, 6.

śubh, f. *splendour*, 78, 2.

śu, *swell*, red. pf. pt., 157 b a.

śociś, n. *glory*, 83, 2 b.

ścandré, a. *bright*, 50 a.

śnath, *praise*, pi. stem, 131 A 3 b, red. ao., 149, 1.

śrath, *shout*, red. ao. ipv., 195, o.

śrad, *heart* compounded with verbs, 151 b.

śraddhé, m. f. *trust*, 167, 1, f. n. 2 (p. 191).

śram, *be weary*, pr. stem, 103 B 3.

śri, *resort*, root av. inj., 148, 3, red. ao., 149, 1; ps. ao., 155, c, 168 c, f. n. 1 (p. 196).

śrī, f. *glory*, 100, 1 a.

śru, *hear*, pi. stem, 134 C 3; root av. ipv., 148, 5; ps. ao., 155.

śrūt, a. *hearing*, 77, 1.

śreniśā, adv. *nearer*, 179, 1.
 śrōyāms, (pv. better, 103, 2 a.
 srēsthā, spv. best, 103, 2 a; 189, 1 b
 srēyāhatama, double spv., 103, 1
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 śvan, m. dog, 90 a; 91, 3, accen-
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 svas, blow, m. stem, 134 A 3 a
 svā, adv. *to morning*, 179, 3
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 śā, nm. sex, 104, 106 a (par)
 sasti, nm. sister, 104
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 sōdhā, nm. adv. *in sūtras*, 108 b
 S, changed to t, 53, 1 a; 59,
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 -sa, sf. of to, 141 a c f. ds.,
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 sakā, dem. pron., *that little*, 117 a
 sakft, nm. adv. *near*, 108 a w
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